

DWP

ONE HUNDRED SEVENTH

Semi-Annual

Conference

OF THE CHURCH OF JESUS CHRIST
OF LATTER-DAY SAINTS



Held in the Tabernacle
SALT LAKE CITY, UTAH

October 2, 3, 4, 1936

With Report of Discourses



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One Hundred and Seventh Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints

The One Hundred and Seventh Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints convened in the Tabernacle, Salt Lake City, Utah, Friday, Saturday, and Sunday, October 2, 3 and 4, 1936.

The proceedings of the various sessions of the Conference were broadcast by radio, through the courtesy of Station KSL of Salt Lake City, for the benefit of the general public.

President Heber J. Grant was present and presided at each of the sessions.

GENERAL AUTHORITIES OF THE CHURCH PRESENT

Of the First Presidency: Heber J. Grant, J. Reuben Clark Jr., and David O. McKay.

Of the Council of the Twelve Apostles: Rudger Clawson, Reed Smoot, George Albert Smith, George F. Richards, Joseph Fielding Smith, Stephen L. Richards, *, Melvin J. Ballard, John A. Widtsoe, **, Charles A. Callis, and Alonzo A. Hinckley. ***

Of the First Council of the Seventy: Jonathan G. Kimball, Rulon S. Wells, Levi Edgar Young, Antoine R. Ivins, Samuel O. Bennion, John H. Taylor, and Rufus K. Hardy.

Of the Presiding Bishopric: Sylvester Q. Cannon, David A. Smith, and John Wells.

OFFICERS AND OTHER AUTHORITIES PRESENT

Church Historian and Recorder: Joseph Fielding Smith, and the following assistants: Andrew Jenson and A. William Lund.

Presidents of Stakes and their counselors and high councilors from the various Stakes of Zion.

Patriarchs, Bishops of Wards and their counselors, and high priests, seventies and elders from all parts of the Church.

Members of the Church Board of Education, and General, Stake, and Ward officers of the auxiliary organizations.

Mission Presidents: Don B. Colton, Eastern States; Bryant S. Hinckley, Northern States; Wilford W. Richards, North Central States;

*Richard R. Lyman was absent, presiding over the European Mission.

**Joseph F. Merrill was absent, returning from Europe.

***Alonzo A. Hinckley was absent on account of illness, except for a short time Sunday afternoon.

Elias S. Woodruff, Central States; James M. Kirkham, East Central States; LeGrand Richards, Southern States; James M. Peterson, Texas; Joseph J. Daynes, Western States; Nicholas G. Smith, California; Joseph Quinney, Jr., Northwestern States; Abel S. Rich, Canada; Harold W. Pratt, Mexico; Orlando C. Williams, Spanish-American; Joseph S. Peery, Temple Block, Salt Lake City, Utah.

FIRST DAY

MORNING MEETING

The first session of the Conference convened Friday morning, October 2, at 10:00 a. m.

President Heber J. Grant presided.

The congregation sang the hymn, "Come, Come, Ye Saints."

Elder W. H. Reeder, Jr., President of the Mount Ogden Stake, offered the invocation.

An organ solo, "O My Father," (Old English melody) was played on the Tabernacle organ by Frank W. Asper.

PRESIDENT HEBER J. GRANT

I am very glad to have the privilege of meeting with the Saints in General Conference once more. I shall first read a message from the First Presidency to the Church:

THE MESSAGE OF THE FIRST PRESIDENCY TO THE CHURCH

As promised at the last April Conference, we inaugurated a Church Security Plan. To facilitate the putting into effect of the Plan, we organized a General Committee whose functions were to represent the Presiding Bishopric in the detailed administrative work of coordinating and supervising the labors of the various regularly established Church organizations in their large and important security operations.

The Security Plan contemplated no new Church machinery for this work, but provided for the use of all the existing Church organizations—the Stake and Ward organizations, the Priesthood quorums, the Relief Society, and the various auxiliary organizations—each of which was to render the maximum service it could furnish in the interest of the general welfare of the Church.

OBJECTIVE TO PROVIDE NECESSITIES

The announced objective set for the Church under this Program was to provide by October 1, 1936, by a wholly voluntary system of gifts in cash or in kind, sufficient food, fuel, clothing, and bedding to supply through the coming winter, every needy and worthy Church

family unable to furnish these for itself, in order that no member of the Church should suffer in these times of stress and emergency.

WORK TO REPLACE IDLENESS

Our primary purpose was to set up, in so far as it might be possible, a system under which the curse of idleness would be done away with, the evils of a dole abolished, and independence, industry, thrift and self respect be once more established amongst our people. The aim of the Church is to help the people to help themselves. Work is to be re-enthroned as the ruling principle of the lives of our Church membership.

Our great leader, Brigham Young, under similar conditions, said:

Set the poor to work—setting out orchards, splitting rails, digging ditches, making fences, or anything useful, and so enable them to buy meal and flour and the necessities of life.

This admonition is as timely today as when Brigham Young made it.

CONTRIBUTIONS IN LABOR

The harvests not having been yet fully completed, it is not possible to make a final report upon our present situation under the Plan, but we are happy to make the following preliminary statement:

In accordance with the Plan, everything that has been done has been accomplished by the purely voluntary gift or labor of members of the Church as well as the gifts of many non-members who have contributed most generously of their substance to aid the Church in its efforts. We wish especially to thank these for their help.

More than 15,000 persons have performed labor on various Stake and Ward projects in connection with this Plan. Many of these have contributed their work gratis; others have received for their services, work certificates entitling them to help during the coming winter. Hundreds of thousands of work hours have been furnished by the people to this necessary and praiseworthy purpose.

The Church Security Plan contemplates that those now on WPA projects shall continue on these projects, making sure to give a full day's work for value received but they are expected to contribute of their time when not so employed to the carrying out of the Plan.

The Church aims to help provide for the care and sustenance of those on direct relief—Federal, State and County, as also for those for whom the Church has heretofore cared. The exact number of such persons cannot now be certainly given but they may be as many as 15,000. We have strongest reasons for believing we shall be able to give these the aid they need.

REPORTS FROM STAKES

Oct. 1st, the date set on which reports were to be made, 98 stakes out of a total of 117 had reported on their organizations and achieve-

ments, and 83 answer that they are prepared to supply food, clothing, bedding, etc., to every person in need.

We commend the presidencies of stakes and bishoprics of wards for this outstanding record of promptness and efficiency.

It is also contemplated that under this plan work shall be sought and obtained for the unemployed in private industries, thus relieving both the government and the Church. To this time upwards of 700 persons have been so placed by the Security agencies. Efforts along this line will be steadily pursued.

RESULTS ITEMIZED

As already stated the harvests are not yet completed and so returns are necessarily incomplete, but data available show as to food-stuffs actually now on hand the following items:

Wheat, over 4,000 bushels.

Beans, over 13,000 pounds.

Dried fruits, over 23,000 pounds.

Meat, over 10,000 pounds.

Vegetables, over 14,000 pounds.

Potatoes, over 6,000 bushels.

Shelled corn, over 3,000 pounds.

Flour, over 62,000 pounds.

Canned fruit and vegetables, almost 300,000 cans.

There are numbers of other items of foodstuffs of lesser amounts.

There are over 23,000 articles of men's, women's and children's clothing, including dresses, underwear, coats, suits, stockings, socks and shoes.

There are more than 2,000 quilts already made; and other bedding is being accumulated in substantial quantities.

Arrangements are under way for the supply of fuel as needed.

The foregoing partial summary will indicate what the people have done in the short space of time of five months only. It is a glowing promise of what the people are able to do when they put their wills and hearts to this work.

WARDS AND STAKES TO HELP EACH OTHER

Every ward and stake is expected to face the necessity, not only of providing for its own, but of helping other wards and stakes. In no other way would it be possible to do the work which the Church is aiming to do. But few stakes and wards are in a position where they may be rightfully satisfied by merely caring for their own.

This great work must continue unabated during the winter months along all lines and activities possible in that inclement season. When spring comes, the measures taken to supply foodstuffs must be redoubled. We shall then easily be able to do better than this year because we can begin our work when the planting season begins. We must not con-

temple ceasing our extraordinary efforts until want and suffering shall disappear from amongst us.

The responsibility of seeing that no one is hungry or cold or insufficiently clad rests upon the bishops, each one for the members of his own ward. He will use every Church organization of his ward to help him in his work. For help outside his ward, he will look for necessary assistance to his Stake Presidency, they to their regional organization, and these to the Presiding Bishopric of the Church whose primary responsibility it is to look after the poor of the Church as a whole.

LATTER-DAY SAINTS ABUNDANTLY BLESSED

For this great undertaking the Lord has abundantly blessed his people already, and he will continue to pour out his blessings so long as the people do their duty by the poor.

Generations and generations ago, the Lord said to Israel of old, urging them to pay their tithes into his storehouse:

Prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.

To this generation, the Lord has said:

Inasmuch as ye impart of your substance unto the poor, ye will do it unto me.

And the Lord added this admonition:

Therefore, if any man shall take of the abundance which I have made, and impart not his portion, according to the law of my gospel, unto the poor and the needy, he shall, with the wicked, lift up his eyes in hell, being in torment.

Jacob, speaking to the people of Nephi, said:

But before ye seek for riches, seek ye for the kingdom of God. And after ye have obtained a hope in Christ ye shall obtain riches, if ye seek them; and ye will seek them for the intent to do good—to clothe the naked, and to feed the hungry, and to liberate the captive, and administer relief to the sick and the afflicted.

APPRECIATION FOR SERVICE

We are grateful to our Heavenly Father for his goodness unto this people during this year, for the bounteous crops which he has given to them, and for the measure of prosperity which has come to our midst.

We have proved the Lord and he has opened the windows of heaven.

We are grateful to all those who have contributed of their substance to our achievement. We thank all those who have served so long and earnestly in the working out of this program and especially to those 15,000 and odd members of the Church who have been directly concerned.

We invoke the blessings of the Lord upon each and every one of

you. We pray the Lord continually to inspire his people to the end that we shall once more be able to take care of all those worthy ones amongst us to whom hard times have come in these days of stress.

(End of Message)

HONEST LABOR

When we appeal to the people to continue to labor for the WPA, we ask them to labor with energy. I was told that my father, who was the superintendent of public works in early days, (and it was the public works of the Church that built this building—blacksmith shop, carpenter shop, and other things, said, "I can pick out every man who is working by the day, and every one who is working by the job. I find men working by the day—by the day—by the day; and I find them working by the job, by the job, by the job, job, job—by the job, by the job, by the job, by the job."

Now, we want our people who are on the WPA to work by the job and not by the day.

QUOTES BRIGHAM YOUNG

I desire to call attention to a statement by President Brigham Young:

My experience has taught me, and it has become a principle with me, that it is never any benefit to give out and out, to man or woman, money, food, clothing, or anything else, if they are able-bodied and can work and earn what they need, when there is anything on earth for them to do. This is my principle and I try to act upon it. To pursue a contrary course would ruin any community in the world and make them idlers.

And what would ruin a community would ruin a state, and I might incidentally remark, a nation also.

THE CONSTITUTION INSPIRED

The Constitution of the United States is a glorious standard; it is founded in the wisdom of God. It is a heavenly banner; it is, to all those who are privileged with the sweets of liberty, like the cooling shades and refreshing waters of a great rock in a weary and thirsty land. It is like a great tree, under whose branches men from every clime can be shielded from the burning rays of the sun.—*Joseph Smith*.

From my childhood days I have understood that we believe absolutely that the Constitution of our country was an inspired instrument, and that God directed those who created it and those who defended the independence of this nation. In other words, that He fought with Washington and others in the Revolutionary War.

In Section 134 of the Doctrine and Covenants we find the following:

We believe that governments were instituted of God for the benefit of man; and that he holds men accountable for their acts in relation to them, both in making laws and administering them, for the good and safety of society.

We believe that no government can exist in peace, except such laws are framed and held inviolate as will secure to each individual the free exercise of conscience, the right and control of property, and the protection of life. . . .

We do not believe it just to mingle religious influence with civil government, whereby one religious society is fostered and another proscribed in its spiritual privileges, and the individual rights of its members, as citizens, denied.

COMMENDS INCREASE IN TITHES AND OFFERINGS

It gives me very great pleasure indeed to announce that we have had a remarkable and splendid increase in the tithes of the people since this Security Plan was first announced. We have also had, as I remember it, fully 100 per cent increase in the amount of Fast Day offerings paid. I rejoice in this, and when we ask the people to come off the "dole" so to speak, we ask every man who has a farm to farm it and not to let it lie idle, and collect money from the government of the United States.

I was told by the cashier of a bank that a man came into his bank who wanted to borrow some money. He said: "Yes, you can have it as usual, if you will give me a crop mortgage."

He said: "Oh, I am not raising crops now; I am getting more money from the government than I could get from crops raised on my farm. I will give you an order on the government."

GRATITUDE FOR CHANGE IN SENTIMENT

Since our conference six months ago it has fallen to my lot to visit very many places. First I went to Detroit, Michigan, where I attended a convention of the Farm Chemurgic Council, and was one of the speakers. My remarks were received with such enthusiasm and with such applause that I think for the first time in my life, when I retired that night, I was unable to sleep for many hours because of the gratitude that filled my heart for the wonderful change that had come about in the attitude of the world at large toward our people. When I thought of the persecutions and trials and tribulations of our people; when I thought of my own mother being rejected by her brothers and cast out as a thing of evil; when I thought of laboring in England for three long years, during which time some of the most wicked and vile and devilish things imaginable were printed in the newspapers about our people; and when I remembered that not one single line of refutation was I able to get in any of the newspapers, and then when I thought of the great body of leading men—some of the greatest, if not the very greatest, financial men in our country applauding my remarks that were practically telling of the accomplishments of the Church, and applauding them to the echo, it was impossible for me to sleep.

EXPERIENCE WITH LONDON EDITOR

To give you one illustration of my experiences in England—I may have given it to you before, but I will do so again—I took a letter from

the shipping firm, with which we had been doing business for over 50 years, to the editor of a newspaper in London, vouching for my integrity, my honesty, and the trustworthiness of anything I might say to that paper. When I presented my letter I was told that the editor was not in, but the assistant editor, Mr. Robinson, would see me. By the way, this letter not only vouched for my integrity, but it vouched for the integrity and honor of every man who for the past 50 years had presided over the European Mission of the Church of Jesus Christ of Latter-day Saints.

The gentleman asked me what he could do for me. I told him it would be a great pleasure to me if he would allow me to write a reply in refutation of the many vile and wicked falsehoods that had been published in his paper regarding the Church.

He said: "Oh, we have not published anything false; we have published just exactly what is right about you Mormons."

I replied: "Yes, my friend, when one man calls another a liar he thinks he is doing what is right, but if the man is not a liar that does not make him one. I know absolutely that everything you have published in your paper about us is a falsehood."

"Never mind what you claim, we will not publish anything that you write."

I said: "I defy you to get a letter of recommendation from some responsible person, vouching for any individual who has furnished you these falsehoods. I can furnish you letters of recommendation from every non-Mormon banker in Salt Lake City. I have no recommendations from Mormons, because that would be no more valuable than if I were to write a letter saying: 'To whom it may concern: The bearer, Mr. Heber J. Grant, is strictly honest. Respectfully, Heber J. Grant.' I have letters from bankers in New York, Chicago and San Francisco, who are not members of our Church, from H. B. Claffin and Company, the largest dry goods house in New York, signed by the president, vouching for my integrity and honesty, and I assure you that everything you have published in your paper about the Mormons is a falsehood."

He said: "Never mind what you assure me. We will not publish anything you have to say."

I said: "Good day, sir."

I went to the door and opened it, then took my "stovepipe" hat off.

When I was over there, way back 30 years or more ago, a man was not considered worthy to be called a minister who did not have a Prince Albert coat and a stovepipe hat. For the first time in my life I was wearing both of them.

The boy told me that Mr. Robinson, the assistant editor, would receive me—this was downstairs before I walked up to his office. And I had the thought which I expected to use later if necessary. I turned around and said: "Excuse me," and I used the thought that came to me downstairs.

"By the way," I said, "the boy who met me downstairs told me

that Mr. Robinson, the assistant editor, would receive me, the editor not being in; you are only the assistant editor. Is your name Robinson?"

"Yes."

"Are you related to Phil Robinson?"

"Oh, no."

"Do you know Phil Robinson?"

"Do I know Phil Robinson? Everybody knows Phil Robinson."

"Well I am glad to know that. Was he the correspondent of the London Daily Telegraph during the Boer War, one of the two greatest of all the London papers?" And I emphasized *greatest*, because his paper was not one of the two.

"Yes, he was."

"And would you believe anything and everything he wrote?"

"I would."

"Then buy his book entitled *Sinners and Saints*; it will cost you only two shillings. Phil Robinson visited Utah and traveled all over the state with one of the Apostles, (the late John Henry Smith was the man) and if you will buy that book, sir, you will find that everything you have said in your paper is a malicious falsehood."

He said: "You astonish me."

I said, "You are not the only man who has been astonished when he has run up against the Mormon problem."

He said: "Write me a half column."

I said: "Small favors thankfully received, large ones in proportion. Seven to ten columns of lies and a half a column of refutation. Thanks, you shall have it inside of two hours."

He got it all right, kept it the usual month or two and returned it with the statement that the editor was very sorry, but he could not find space for the returned manuscript. Every time I have received such letters of sorrow I have thought of the saying, "Polite lying is a gentlemanly accomplishment, lubricates business, varnishes unpleasant facts, and promotes friendship."

It doesn't promote any friendship with me, it promotes complete disgust for men to say they are sorry when I am sure they are telling a lie.

HONORED AT CONVENTION

These remarks of mine at Detroit made a very profound impression for good for the Latter-day Saints and their accomplishments. The president of the association asked me to kindly speak again at the banquet which was advertised and at which about 1,200 people were present, and I took pleasure in speaking again briefly. All of my remarks before the conference were published in pamphlet form, and my remarks at the banquet were published in an abbreviated form. The remarks in full appeared in the *Improvement Era*. I have a letter from the managing director saying, "Mr. Grant, it is the concensus of opinion of several score of men whom I have met since the convention that you came down to Detroit and stole our convention."

It fell to my lot to have a very delightful trip with my wife and nearly all of my children to Alaska, and to speak while on that trip at Seattle, Portland, and Boise. We had a very enjoyable time and saw a remarkable and wonderful country, so far as scenery is concerned.

Afterwards it fell to my lot to attend a gathering of the Grant family in Galesburg, Illinois, and I believe that I did some good in meeting with the children and grandchildren of my father's brothers and sisters. I thoroughly enjoyed myself and hope some day to make an impression for good upon them, and that I may be successful in bringing some of them into the Church. I have had a number of letters from some of the people and have sent books and tracts to them, and some have remarked that they wished they were here so that they could attend our meetings. I am not sure but what they would like to join the Church. I held meetings with the Saints in Galesburg. The majority of the audience were non-Mormons.

It fell to my lot to go to Estes Park, Colorado, where I delivered a speech of a full hour before the Institute of Human Relations in defense of our people, this being the only time in my life that I have been permitted to meet with people who were explaining the faith of various religious organizations, among the speakers being a gentleman from China. My remarks were received with kindness the same as was the case at Detroit.

When I contemplate the change in attitude that has taken place my heart is filled with gratitude.

EXPERIENCES IN JAPAN

When I went to Japan we made all arrangements to board and lodge at a very fine place that overlooked the town, upon a bluff, a delightful location. I handed my card to the gentleman after arrangements had been made, and our rooms selected, and he said, "Well, from Salt Lake City! I am glad to see you. We are expecting some preachers from Salt Lake City."

I said: "Turn the card over and maybe you will find they have arrived.

He turned the card over and saw the Articles of Faith of our Church. He said, "Oh, you cannot stay in my house, I would not allow a Mormon to sleep under my roof."

I said, "Thanks."

He rushed to a newspaper, published by an Englishman, and in English, by the way, telling that he would not let a Mormon sleep under his roof.

Brother Louis A. Kelsch, the minute we arrived in Yokohama, went to see a minister, whose picture he had seen in a newspaper, I think it was in St. Paul; he had seen a picture of this minister taken in Japan with two converts. Brother Kelsch cut the picture out of the paper because a voice, figuratively speaking, without making any noise—a communication to that part of him that shall live after he is gone—said, "You shall meet that man in Japan."

When he returned to Chicago he said to his wife, "Brother Grant has been called on a mission to Japan, I see by *The News*, and I know two men who are going with him." This was at the dinner table. He had then received no notice of his call.

"Who are they?" she asked.

He said: "One of them is Horace S. Ensign, the other I do not care to mention."

That night after he retired his wife said: "Lou, are you the other one?"

He said: "Yes."

MEETS MINISTER

As I was saying, as soon as he got to Japan he called on this gentleman, and the minister was delighted to meet him. He showed him the picture and said: "A voice told me that I should meet you in Japan. Here I am. I am delighted to meet you."

The minister went on talking to him and said: "You know, we are expecting Mormons here and all of us have joined together and have petitioned the government not to allow them to be permitted to speak here."

Brother Kelsch said: "Turn that card over and maybe you will find that they have arrived," and gave him his opinion in good plain English of his Christian spirit.

The editor of the newspaper literally "ripped the man up the back" who refused to allow us to stop in his boarding house. I called on the editor of the paper and thanked him for his attacking the man for his lack of Christianity and a decent respect for other people, and he said: "Don't you bother about thanking me. I have been reading stories about you, and I am going to publish a lot of them."

I said: "Go right ahead. The more you publish the more grateful I will be, if you will only give me the privilege of replying to them."

"You shall have all the space you want."

WRITES REPLY

He published a lot of things not very good, and I took space, occupying one entire page and a fraction answering them. Then there was another small publication against us, and I wrote another long reply. The gentleman no doubt concluded that space was too valuable to let me say all that I wanted to say, so there were no more attacks.

My heart goes out in gratitude for the splendid reception given to my speech in Colorado.

VISIT TO CANADA

Afterwards it fell to my lot to travel to Butte, Montana, then to Great Falls, Montana, where I held a meeting, and we then went to Canada, to the Taylor Stake, where a celebration was being given in honor of Brother Heber S. Allen, the former president of the

stake, and we also held meetings in Cardston. I then had the great pleasure of visiting the Canadian Rockies, and viewing the beautiful scenery there, also visited Glacier Park. Glacier Park and the Canadian Rockies are far ahead of anything I saw in Switzerland, in my opinion; yet any number of people, hundreds of thousands of them, go clear across the ocean to see something not up to the standard of what they could see here at home and in Canada, to say nothing of the North Rim of the Grand Canyon, Bryce, Cedar Breaks and Zion Park, which are superior to them all and which belong to us here at home. Returning from Canada we held meetings in Spokane, Washington, Butte, Montana, and Idaho Falls.

DEDICATION OF PIONEER MONUMENT

One of the most important, and perhaps the most important, thing that has happened since our last conference is that on the 19th of September a special train left Salt Lake City for Omaha, where buses took us from the station to the Winter Quarters Pioneer Cemetery, where nearly six hundred of our people are buried. On that special train of a number of cars I did not see one cigarette, which was remarkable in this day. For several years past I have not had a meal in a dining car when there were not from one to a half dozen and sometimes ten ladies smoking cigarettes, to say nothing about the men.

We had a little concert in the observation car and some excellent singing by a very splendid quartette, also singing by the group. I think it was no doubt the first time in the history of that car that people were ever in it without a single smoker.

I believe there were over three thousand people in attendance at the dedicatory services. The Lord blessed those who spoke and those who listened. We had a glorious time. I do not believe there is a more beautiful or finer monument to be found in all the United States than that monument by Brother Avard Fairbanks. I believe it is his masterpiece, and that it will give him a reputation with everybody who sees it. The sorrow depicted on the face of the mother as she looks down into the grave of her babe is perfectly wonderful.

When I thought of people refusing to rent halls for money, in years gone by, in which the Mormons might meet, and then thought of that marvelous Joslyn Memorial Building being tendered to us for services on Sunday evening, again I was not able to sleep as well as usual. I think the marble in the steps that lead up to the entrance of that building is more than enough to erect an ordinary building.

GROWTH OF CHURCH

With the exception of times when I have been away from home, I believe that during the past six months since our conference there has not been more than one or two Sundays when it has not fallen to my lot to dedicate either a stake house or a ward meeting house. The Church is growing in power and ability and strength along all lines. The growth in tithing and donations tells its own story.

I have rejoiced in the very many splendid and remarkable meeting houses we are building. The Church has furnished a great deal of employment by increasing the amount they are giving to the people when they erect meeting houses. We are giving them now sixty per cent of the total cost from the tithes, instead of nothing, which was the case when I was president of the Tooele Stake of Zion. We had to build our own meeting houses out there, and there was nothing given by the Church because they were not able to give anything. The Church finally started giving one-quarter, then one-third, then fifty per cent, and now we are able because of the increase in tithes of the people, to give sixty per cent towards the cost of erection of meeting houses. And out of the remaining forty per cent I do not believe that the people need to raise one-half. The amount of labor that the people can give in their wards makes up the difference. Certainly Zion is growing, and all is well.

THE TOWNSEND PLAN

We have on at the present time a great political campaign, and I want to say to the Saints that I hope they will not allow their political affiliations, their regard for political affairs, to cause feelings of ill-will towards one another. I have had some of the most insulting letters that ever came to me, condemning me for not being in favor of the Townsend Plan, and that I must be ignorant of the Plan. I am not ignorant of the Plan. I have not read every word of it, but I have asked one of my secretaries to read every word of the Plan and to give me the important points, and to my mind it is in direct opposition to everything I have quoted here today from Brigham Young and from the revelations of the Lord. The idea of allowing every man and woman who has reached the age of sixty years and wishes to retire from working to get \$200 a month from the government! There is nothing truer than Brigham Young's statement, that we should give nothing to people, unless they are not able to work, without requiring them to do something for it.

I want to say to the people that one of my nearest and dearest relatives criticised me for not favoring the Townsend Plan. I love him just as much as though he did not criticise me. I am perfectly willing for him to think and believe and act just as he wants to do, I want everybody to do this; I do not want the people of the Church, when they are working for the government, to work by the day—by the day—by the day; but I do want them to work by the job, by the job, by the job.

Let every Latter-day Saint who has a farm, farm it, and not try to borrow money to be paid back by the government. Let every man feel that he is the architect and builder of his own life, and that he proposes to make a success of it by working. "Six days shalt thou labor and do all thy work," and rest on the seventh, and do not be willing to labor four or five days and then only half labor. Let every Latter-day Saint give value received for everything he gets, whether it be in work, or whatever he does.

Speaking of the political campaign that is on, I have often remarked that I thought politics are a little like the measles. I have been assured that measles are never at all bad if they do not set in on you; if you will take a little saffron tea and keep them on the surface they are all right, but when they set in on you they make you crosseyed, and I have heard that they also turn the hide yellow.

HYMNS WORTH MEMORIZING

I would like every Latter-day Saint to learn the hymn and repeat it to himself time and time again during this campaign—you will find it on page 66 of the Hymn Book. I will tell you how I remember that page. We hold conferences on the 6th of April and the 6th of October, provided the 6th of October comes so that we can have a Sunday near that date, you can all remember six for October and six for April, and that is sixty-six, and that is the page on which the hymn is found; so you cannot say "I would like to learn that, but I do not know where it is," you cannot forget where it is.

Should you feel inclined to censure
 Faults you may in others view,
 Ask your own heart, ere you venture,
 If that has not failings too.

Let not friendly vows be broken;
 Rather strive a friend to gain;
 Many a word in anger spoken
 Finds its passage home again.

Do not, then, in idle pleasure,
 Trifle with a brother's fame,
 Guard it as a valued treasure,
 Sacred as your own good name.

Do not form opinions blindly;
 Hastiness to trouble tends,
 Those of whom we thought unkindly,
 Oft become our warmest friends.

Then there is another hymn I would like you all to learn, which you will find in the same book, I cannot tell you the page, but it is there. I tried to get it into the Hymn Book for forty odd years before I succeeded, but I distributed thousands and thousands of copies of it in America and while I was over in Europe in the missionary field and asked every missionary to learn it before it was published in our psalmody. I first heard it as I was traveling to Oakley in Idaho with President Francis M. Lyman 55 years ago. He sang the song, and that night at camp as we were sleeping on the ground I asked him to repeat it to me. I wrote it down and I learned it the next day as we were traveling.

Incidentally there is no greater evidence of the growth of the Church that I can give than by telling of that trip. I traveled forty miles from Tooele to Salt Lake, then through Salt Lake, Davis and Weber Stakes,

twenty miles to Brigham City, and two days and a half west from Brigham City, sleeping on the ground two nights, to a branch of the Grantsville Ward of the Tooele Stake of Zion, known as Oakley. I think we have at least a half a dozen stakes, if not more, west of Brigham City now. My first official motion, I believe, after I was made an Apostle, was to present Oakley and other wards—three or four of them and some branches—to the Box Elder Stake. The growth in that country is remarkable.

This hymn is as follows:

Let each man learn to know himself;
To gain this knowledge, let him labor,
Improve those failings in himself
Which he condemns so in his neighbor.
How lenient our own faults we view,
And conscience' voice adroitly smother;
But oh! how harshly we review
The self-same errors in another!

And if you meet an erring one
Whose deeds are blamable or thoughtless,
Consider, ere you cast the stone,
If you yourself be pure and faultless.
Oh! list to that small voice within,
Whose whisperings oft make men confounded,
And trumpet not another's sin,
You'd blush deep if your own were sounded.

And in self-judgment, if you find,
Your deeds to others are superior,
To you has Providence been kind,
As you should be to those inferior;
Example sheds a genial ray
Of light which men are apt to borrow;
So, first improve yourself today,
And then improve your friends tomorrow.

The first part of the first verse is the chorus, but I like the last half of the last verse for the chorus, so I will repeat it:

Example sheds a genial ray
Of light which men are apt to borrow;
So, first improve yourself today,
And then improve your friends tomorrow.

WORK A BENEFIT

I do not ask any man or child in this Church, although I will be eighty years of age next month, to work any more hours than I do. I have worked more than one day from half past three in the morning until nine o'clock at night. Do you know, I do not think work ever hurts anybody. I do not know of anything that destroys a person's health more quickly than not working. It seems to me that lazy people die young while those who are ready and willing to labor and who ask the Lord day by day to help them to do more in the future than they have

ever done in the past, these are the people whom the Lord loves, and they live to a good old age.

MAKES APPEAL

Please, every Latter-day Saint farmer, farm your land, because if you do not you will lose your inheritance, and some one else will get possession of it sooner or later. Do not take anything which you are capable of producing yourself.

A TESTIMONY

I am grateful beyond all the power and ability with which God has given me to express myself for a knowledge that he lives, that God is our Father, and that Jesus Christ is our Redeemer and Savior.

May the Lord help you and me and every soul who has that knowledge to labor with all the ability which we possess to bring others to that same knowledge, by our example. Oh, how grateful I am to our Heavenly Father that he saw fit to choose Joseph Smith as the instrument in his hand of establishing again upon the earth the plan of life and salvation. May the Lord bless you one and all, and bless every honest soul upon the earth, and help every Latter-day Saint to so live that his example will shine and that it will help to bring others to a knowledge of the truth, is my humble prayer, and I ask it in the name of our Redeemer, Amen.

A vocal solo, "Still, Still With Thee," was sung by Mrs. D. Sterling Wheelwright.

PRESIDENT DAVID O. McKAY

Second Counselor in the First Presidency

Read the following report of changes in Church officers, and in stake, ward and branch organizations since the April, 1936, Conference:

CHANGES IN CHURCH OFFICERS, STAKE, WARD AND BRANCH ORGANIZATIONS SINCE LAST APRIL CONFERENCE, 1936

New Mission Presidents:

The Mexican Mission was divided with President Harold W. Pratt over the Mexican Mission (in Mexico) and Orlando C. Williams appointed President of the Spanish American Mission (Mexican Mission in U. S.) with headquarters in Mexico City and El Paso, Texas, respectively.

W. Frank Bailey has been appointed President of the Hawaiian Mission to succeed Castle H. Murphy. (Pres. Murphy released last April.)

Richard R. Lyman appointed President of the European Mission to succeed Joseph F. Merrill.

A. Richard Peterson appointed President of the Norwegian Mission to succeed Milton H. Knudson.

Gustive O. Larson appointed President of the Swedish Mission to succeed Hugo D. E. Peterson.

New Temple President:

Edward L. Clissold appointed President of the Hawaiian Temple to succeed Ralph E. Woolley (acting President).

Other Special Appointments:

J. Wiley Sessions appointed Director of Missionary Home to succeed President John H. Taylor.

Eugene J. Neff appointed to preside over Bureau of Information at Palmyra, New York.

General Committee—Church Security Program:

Melvin J. Ballard, Chairman

Harold B. Lee

Mark Austin

Campbell E. Brown

Stringham Stevens

Henry D. Moyle

New Stakes Organized:

Pasadena Stake created by the division of the Hollywood Stake. The new stake is composed of the Alhambra, Burbank, Elysian Park, Garvanza, Glendale, Hollywood, Pasadena and North Hollywood Wards and San Fernando Branch. This leaves the Adams Ward (transferred from Los Angeles Stake), Arlington, Englewood, Mar Vista, Santa Monica and Wilshire Wards and El Segundo Branch in the Hollywood Stake.

Long Beach Stake created by the division of the Los Angeles Stake. The new stake is composed of Anaheim, Compton, Long Beach, Redondo, San Pedro, Santa Ana, Torrance, North Long Beach and Wilmington Wards and Huntington Beach Branch. (Anaheim, Santa Ana and Huntington Beach were taken from the California Mission); leaving Alta Vista, Belvedere, Huntington Park, Manchester, Matthews, Haywood, South Gate, Vermont, Walnut Park and Whittier Wards in the Los Angeles Stake.

New Stake Presidents Appointed:

David H. Cannon appointed President of the new Pasadena Stake (He was formerly president of Hollywood Stake).

Wilford G. Edling appointed President of Hollywood Stake.

John W. Jones appointed President of the new Long Beach Stake.

Hyrum T. Moss appointed President of the Rigby Stake to succeed John W. Hart (deceased).

Joseph B. Harris appointed President of San Juan Stake to succeed Wayne H. Redd (deceased).

Thomas George Wood appointed President of Taylor Stake to succeed Heber S. Allen.

Hervin Bunderson appointed President of Box Elder Stake to succeed S. Norman Lee.

Henry C. Jacobs appointed President of North Sanpete Stake to succeed Soren M. Nielsen.

John Franklin Killian appointed President of Emery Stake to succeed A. Richard Peterson.

New Wards Organized:

Challis Ward, Lost River Stake, organized from independent branch.

Twin Falls Ward, Twin Falls Stake, divided into the Twin Falls First and Twin Falls Second Wards. The Second Ward retained old bishopric.

Picture Butte Ward, Lethbridge Stake, created by the division of the Diamond Ward.

Walnut Park Ward, Los Angeles Stake, created by the division of Huntington Park Ward.

Anaheim Ward, Long Beach Stake, formerly branch in California Mission.

Santa Ana Ward, Long Beach Stake, formerly a branch in California Mission.

Redondo Ward, Long Beach Stake, formerly an independent branch in Hollywood Stake.

Mt. Olympus Ward, Cottonwood Stake, created by the division of the Holliday Ward.

Whittier Ward, Los Angeles Stake, formerly an independent branch in same stake.

Kanab North and Kanab South Wards created by the division of the Kanab Ward, Kanab Stake.

Idaho Falls 5th Ward, Idaho Falls Stake, created by the division of the Idaho Falls 2nd Ward.

Idaho Falls 6th Ward, Idaho Falls Stake, created by the division of the Idaho Falls 3rd Ward.

Gilmer Park Ward, Bonneville Stake, created by dividing Yale and LeGrand Wards.

Boise 3rd Ward, Boise Stake, created by dividing Boise First and Boise Second Wards.

Grandview Ward, Grant Stake, created from Wilford and East Mill Creek Wards.

New Independent Branches Organized:

Romeo Independent Branch, San Luis Stake, organized from dependent branch.

Indianola Branch, North Sanpete Stake, formerly part of Milburn Ward.

Vale Branch, Boise Stake, formerly a dependent branch.

Huntington Beach Branch, Long Beach Stake, formerly a branch of California Mission.

Wards With New Names:

North Long Beach Ward, Long Beach Stake, formerly Virginia Ward.

Alta Vista Ward, Los Angeles Stake, formerly Boyle Heights Ward of Hollywood Stake.

North Hollywood Ward, Pasadena Stake, formerly Lankershim Ward.

Grass Valley Ward, Gridley Stake, formerly Nevada City Ward.

Ward Disorganized:

Merrill Ward, Portneuf Stake, disorganized and made dependent branch of McCammon Ward.

Branches Disorganized:

Lomita Branch, Los Angeles Stake, became part of Wilmington Ward.

Pittsburg Branch, Oakland Stake, became part of Martinez Ward.

Bishops Reported Died:

Ernest N. Scofield, Bishop of Fish Haven Ward, Bear Lake Stake.

Ray B. West, Bishop of Logan 5th Ward, Cache Stake.

Hyrum L. Neves, Bishop of Burlington, Big Horn Stake.

Stake Patriarchs Reported Died:

Alma H. Findlay, Bear Lake Stake Patriarch.

Heber J. Sheffield, North Davis Stake Patriarch.

Joseph Keddington, Liberty Stake Patriarch.

Ira W. Hatch, Panguitch Stake Patriarch.

Ralph R. Cardon, Teton Stake, Patriarch and first counselor in the Teton Stake Presidency.

Others Who Have Died:

Lizzie Thomas Edwards, singer.

Willard Young, son of Brigham Young.

Jeannette Accord Hyde, former member of the General Board of the Relief Society.

Brigham Frederick Grant, former general manager of the Deseret News, and wife, Johanna Schulter Grant.

Elbert H. Eastmond, Professor of Arts, Brigham Young University.

PRESIDENT HEBER J. GRANT

We have generally heard from our mission presidents on the last day of conference. We will hear from some of them today and tomorrow, and would like them not to exceed ten minutes each in their remarks.

ELDER DON B. COLTON*President of the Eastern States Mission*

My brethren and sisters, I think I could do no better in reporting the Eastern States Mission than to tell you in a few words of some of the

work being done by your sons and daughters who are laboring in that mission.

At our annual Palmyra conference in July of this year we held a meeting and banquet attended only by missionaries. The entire program was provided by the missionaries themselves. They planned it and carried it out, and I am sure that it reflected their true feelings. The subject of their banquet program was "Monuments." I was reminded of this during the talk of President Grant. I cannot name all of the subjects treated at this moment but will name some of them.

"The Seagull Monument" was assigned to one missionary, and around that monument she wove a beautiful talk on faith and trust in God, and then earnestly pleaded with her fellow companions to exhibit in their lives the same fine qualities that had been exhibited by their fathers.

Another missionary was assigned "The Mormon Battalion Monument," and he made an earnest plea for patriotism and courage.

Another was assigned "The Monument at Cumorah Hill." He spoke eloquently, and may I say touchingly, upon the subject of immortality and the deep appreciation of the faith that had come into his life by reason of contact with that monument. Anticipating the monument at Florence, Nebraska, another missionary spoke of fidelity and courage, and closed with a wonderful appeal for all present to exhibit the same fine qualities in missionary life.

I would not have you believe that it was all serious, some of it was high type fun and wit, but when we closed those who were there said: "This is one of the finest entertainments of my life, because with wit and fun have been interspersed and interwoven some of the finest ideals for life and for the Church I have ever heard."

Brethren and sisters, your boys and your girls are carrying on under that kind of influence and under these lessons which this Church teaches.

A few days ago my attention was called to an article in a magazine in which the author had severely criticised the religions of the day. He had contended that there was no progressive philosophy in any of the so-called religions of the world, a philosophy that met the problems of life. I thought this morning, I wish that author could understand the spirit and genius of Mormonism; I wish he could know truly the philosophy of life as taught in this religion; I wish he could know how basic principles are translated into the lives of those who accept and obey the Mormon religion. I wonder if anyone can listen to a speech such as that delivered this morning by the President of the Church and feel that there is not a true philosophy, a progressive philosophy of life in at least one of the religions of this world. If anything could be more basic than that to which we have listened I cannot think what it would be.

To know that to serve God best we serve our fellowmen most; to believe in our Government, to obey its laws, to understand and respect its basic law especially, what could be higher, what could be more conducive to good citizenship than that? Surely it is satisfying to know that work, honest work brings its reward, in a consciousness of duty well done. Oh,

I do hope and pray that the Latter-day Saints shall go from this conference more firmly resolved than ever to live the Gospel, to keep the commandments of God, to forget not the basic things in our religion. I hope we shall carry them back to our homes, that we shall not forget to pray, that we shall not forget to study the scriptures, that we shall not forget that the home is the unit that shall endure forever.

Basic? Yes. Let us not forget the basic principles of the Gospel of the Lord Jesus Christ. May I read to you in conclusion a text that came to me as I was called so unexpectedly to the stand to speak to you this morning:

Wherefore, my beloved brethren, I know that if ye shall follow the Son, with full purpose of heart, acting no hypocrisy and no deception before God, but with real intent, repenting of your sins, witnessing unto the Father that ye are willing to take upon you the name of Christ, by baptism—yea, by following your Lord and your Savior down into the water, according to his word, behold, then shall ye receive the Holy Ghost; yea, then cometh the baptism of fire and of the Holy Ghost; and then can ye speak with the tongue of angels, and shout praises unto the Holy One of Israel.

I commend to you these words of Nephi as found in the 31st chapter of II Nephi.

I bear you my solemn testimony that I do know that there is a religion that has a basic philosophy of life so progressive, that it meets every requirement of life. That religion is the Gospel of Jesus Christ, revealed and re-established upon earth in this day. How glorious and splendid it is to be one of the missionaries preaching that Gospel!

May God help us to appreciate and understand our responsibilities and to meet them nobly and manfully, I humbly pray in the name of Jesus Christ. Amen.

ELDER BRYANT S. HINCKLEY

President of the Northern States Mission

It is a great responsibility to speak here. This tabernacle subdues one's feelings and lifts up his heart. I do not think the Church has ever erected a monument that has become so widely known as this historic building. It testifies of the wisdom and sacrifice of a generation that has gone.

The Northern States Mission has been presided over by a long line of strong and devoted men and is well established. Any ordinary man who will look after the common duties connected with it should be able to carry it forward.

It does one good to go away from home and look at his people at a distance. The perspective gives one a better appreciation of them and of their achievements.

Brother Colton has made reference to some of the monuments erected by the Church. As I walked down Temple Avenue this morning and saw the figure of Moroni which crowns the highest spire of this beautiful temple in front of me I was reminded that for twenty-five

years, almost daily, I looked upon that figure which symbolizes the restoration of the Gospel in this dispensation, but never before have I appreciated as I do now its significance.

That figure crowns two buildings and one monument—the Salt Lake Temple, the Washington chapel, and the monument at Palmyra, New York.

I have traveled over the states in my mission and have noted with pride and satisfaction the magnificent monuments erected to the heroic dead in that land. One of the finest monuments in the world stands in Springfield, Illinois, erected to Abraham Lincoln. But never before, in any land or at any time, has an enlightened people erected a monument to a person commemorating what he did after he was dead. This is a most remarkable thing. And the fact that gives emphasis to it is the character of the people who did it.

The Latter-day Saints are not a highly emotional people, given to hysteria. On the contrary, they are a matter-of-fact, practical, thorough-going people. To know that they have implicit faith in all that the monument commemorates—the appearance of a resurrected and immortal being to a young man in this generation—is a significant thing. This is material proof that personality persists after death and that the resurrection is a glorious reality. I know of no other monument like that. This is a marvelous testimony in a day of unbelief and skepticism.

My brethren and sisters, a few of us have been commissioned to preach the Gospel in the world—you have been called upon to live it, and the sermon which you preach carries a conviction that words can never do.

It is a matter of pride and satisfaction to know that when strangers visit you they are impressed with you and with your religion.

We are made the custodians of great and precious truths—truths that will save and regenerate the world, and we are called upon to declare these truths to the world. God help us to do it in a way that will reflect credit upon the people which we represent and be acceptable to him I humbly pray, in the name of Jesus Christ. Amen.

ELDER LEGRAND RICHARDS

President of the Southern States Mission

This is a great honor, my brethren and sisters, to have the privilege of representing the Southern States Mission and the fine army of young men and women who are there as missionaries from the wards and stakes of Zion. I feel very grateful for my membership in the Church. I have learned to love it more than I love my life, and I love it because I see what it accomplishes in the lives of men and women.

I am grateful that we are being led by prophets of the Lord. I realize that the Lord has committed to us a great program, and if we live up to it and apply it in our lives it will make us better men and women. Justly can we come together and sing, "We thank thee, O God, for a Prophet, to guide us in these latter days," and while we sing this with all our hearts

and souls there are men and women all over the world who are in spiritual despair, who realize the need of prophets to guide us in these days.

Some of these men reside down in that southland from which I came to attend this conference.

In the August 9th issue of the *Journal*, one of the largest papers in Atlanta, Bishop Warren A. Candler of the Methodist church, one of the outstanding leaders of Atlanta, decried the condition of the people, saying that the whole world and especially our country needs a revival of genuine religion, and closes his article with these words: "We need the reappearance of prophets sent from God."

The world is clamoring for that kind of leadership.

Another article that appeared during the month of August in the *Alabama Christian Advocate*, a Methodist paper, "The Cry for Prophets" contained the following:

O timorous Church of Christ,
Cease counting your gain and losses!
The future, imperilled, is calling
With the voice of a million crosses!
Calling for faithful prophets and seers,
To rise up and prophesy—
To kindle a fading vision afresh,
Lest a visionless people die.

Our sins are many, our needs are sore;
O prophet, show us the roll—
Take up the scales of God once more,
And weigh the things of the soul.
Point not alone to the patriarchs
For the leading we need today—
Scrolls of the Ancients we cherish,
But the prophets must lead the way.

In our mission we point out to the people that we have no quarrel with their churches, we are willing to grant all they have to offer. This great church, led by prophets of God, is in the earth to take up where they leave off. It presents a constructive program to assist men and women to overcome their bad habits, to enlist them in the service of God our Eternal Father, to surround their boys and girls through its auxiliary organizations and the marvelous program they have to present, with an influence that preserves them in their virtue and in their integrity, and in their manhood and womanhood.

The Atlanta Constitution of August 9th last, reports an address by Reverend Peter Marshall, of the Westminster Presbyterian church of Atlanta, while visiting a Bible conference in Virginia, where he made the statement that every condition that preceded the fall of empires of the past faced America today. He said we should awaken to a realization of this fact. "In Atlanta," he said, "society thinks it cute for debutantes to be carried home Monday morning gloriously drunk." And then he appeals to the young people and says he hopes the youth will rise above the

standards of their parents. But it is very difficult for water to rise above its source.

Recently, in Carolina, I presented our youth program at one of our conference sessions. Following the meeting a lady school teacher, not a member of our Church, a woman with much experience and dearly beloved, came to me and said: "President Richards, I would like to volunteer my services to help put over that program in this community. We have discussed the possibility of a program for the young people in our schools, but we realize we cannot accomplish it because when we have a party or entertainment we have to contend with drunkenness and disorderly conduct."

I said: "Yes, it is hard to raise the children above the standards of their parents, isn't it?" But I said: "We can do it because our standards are higher, and if our children can be raised to the standards of their parents they will live clean lives." She volunteered her services and is now helping in our Mutual work in that community.

We feel very grateful for the influence of the M. I. A. in our mission. During the month of August we held four inter-district conventions, bringing together in the neighborhood of three or four hundred of our young people each time, first in the parks with our athletics and games, and then in the evening in our appreciation work; and in the parks during three such events I saw only two cigarettes smoked.

Compare this and the statement which appeared recently in *The Improvement Era*, reporting the June conference here in Salt Lake, when approximately nine thousand of our boys and girls were at Saltair Beach and not one arrest was made for disorderly conduct, and very little tobacco seen on the grounds, and no one found intoxicated, with anything the world has to offer in its leadership of youth.

I received a letter from one of our missionaries recently upon his release from a six months' mission, his home being in Jacksonville, Florida, and in this letter he expressed his gratitude for the opportunity he had had of serving as a missionary, and he said the one outstanding thing for which he was grateful was his association with the Elders of that mission. He said: "Before I came on my mission, not one of my boy friends, not of the Church, did I know to be morally clean, and in associating with these missionaries, to the contrary, I found none who had not been."

Realizing these conditions, why shouldn't we thank God for a prophet to guide us in these latter days? Why shouldn't we realize the blessings that are ours while a despairing world is crying for prophets to point the way?

It would be interesting to you to be in the mission office at Atlanta and read some of the letters we receive. We received a letter from a man in Florida recently who said he was a reader of the *Book of Mormon*; he had found it the most interesting document he had ever read in his life, and he wondered why it was not used by all people in preference to the King James or any other translation of the Bible. A lady wrote in from Alabama. She said she had come to the conclusion "that Mormonism was the only true religion, and" she said, "I have always thought I could never

be anything but a Baptist." Then she asked for a price list of our literature, and added: "Mormonism is truly the most wonderful thing I have ever heard of. I have read different philosophies, psychology, psychiatry, Christian Science, etc., in fact I have almost exhausted every source of information in search of answers to my own life's problems; needless to say the problems were not solved, but now I have hope." Then she added a word of gratitude to the Mormon Elders who called at her home.

We received a letter from a minister in Ohio telling us that the people in his city were not willing to receive the full gospel, and the churches were not willing to have the full gospel preached from their pulpits, and he said he had been given to understand that the Mormons possessed the full gospel, and he would like to receive a little additional information about it.

I close by leaving with you my testimony that this Gospel is in the earth to exalt men and women, not only after they die but while they are here, to lift them up from the common ways of life. It makes our farmers so that they do not just go out and farm, and return, and go back and farm again, and sit around on the porch as they do in some places where I have been, with no aim and no objective. But these men are interested in the things of God, they are interested in their Father's work, they are interested in the salvation of youth, they have something to guide the destinies of their lives, and such is true of every man or woman who understands the beauty and the philosophy of this great Church.

I thank God, my brethren and sisters, as testimony has been borne here today, for the privilege of representing you in the mission field. I am grateful for this work, and I am grateful for what it is doing for those who receive and embrace it and I am grateful for prophets to lead the way. May the Lord bless you, I pray in the name of Jesus Christ. Amen.

The congregation sang the hymn, "High on the Mountain Top."

Elder A. William Lund, Assistant Church Historian, offered the closing prayer.

Conference adjourned until 2:00 p. m.

FIRST DAY

AFTERNOON MEETING

The second session of the Conference convened at 2 o'clock p.m.

The congregation sang the hymn, "Redeemer of Israel."

Elder Albert L. Larsen, President of the San Bernardino Stake, offered the opening prayer.

The hymn, "O Ye Mountains High," was sung by the congregation.

BISHOP DAVID A. SMITH

First Counselor in the Presiding Bishopric

I am happy, my brethren and sisters, to be in attendance at this conference and to be a member of the Church of Jesus Christ of Latter-day Saints, which is the Church of God.

Soon after the social security plan was announced there appeared at the office of the Presiding Bishopric some who requested to join the Church. The questions put to them brought forth the statement that they liked the program and wanted to belong to a church which took care of its poor. Nothing else seemed to matter, the main objective was to be fed and cared for. This has not been unusual during the last six months. It is an almost daily occurrence at the Presiding Bishop's Office. People generally, it seems, have very little conception of what it means to belong to this Church. Generally, they will say: "What difference does it make to what church you belong, they all lead to the same end."

I am not surprised at this coming from those who are not members and who are not familiar with the obligations placed upon members, but I am shocked to find so many who claim membership who apparently have similar ideas. We forget sometimes that the Church of our Lord is founded upon principles with a promise, and to obtain exaltation in his kingdom we must be obedient in all things. The Lord has made it clear to us that it is the responsibility of those who have plenty, to care for those who are in need, but he modifies that to the extent that those who are *worthy* may have claim upon the Church. We find in going over our records that a large portion of those who are in need are not worthy so far as obedience to the Gospel plan is concerned, for they are not obedient to, nor do they have respect for the laws of God. Just how far our responsibility should go towards those who find themselves in this condition is a question that must be answered through the spirit of love and fellowship.

First, it is our responsibility, if they have been baptized and have been accepted into the Church, to labor with them diligently in the spirit of love; teach them the Gospel principles, take them by the hand, so to speak, (for many of them are as the blind) and lead them into the truth and the light, where they may gain an understanding of the Church, the principles thereof, and their duty regarding these principles. While the Church is responsible for its poor, it is clearly set forth that it is the duty of the rich to give of their substance for the support of the poor. The Lord has said, "I say unto you, be one; and if ye are not one, ye are not mine."

We must be impressed with the thought that those who are poor are not entitled to help unless it is earned. "The soul of the sluggard desireth and hath nothing: but the soul of the diligent shall be made fat." And, again, "The sluggard will not plow by reason of the cold; therefore shall he beg in harvest." (Prov. 20:4).

"Fear not to do good, my sons, for whatsoever ye sow, that shall ye also reap; therefore, if ye sow good ye shall also reap good for your reward." (D. and C. 6-33).

In the early history of the Church it was impressed upon the leaders of the Church to urge the people to be united, to have all things in common, that there should be no poor and none who were rich. As they moved from place to place they were given allotments, which were called their inheritance, and when they came to the valleys of the mountains, again allotments were given to Church members as their inheritance. Men did not quarrel over the choice of places; they took that which was assigned to them. They were called to settle the valleys of the mountains and establish homes. They could have taken up in some places whole valleys, but their call was a mission, and the land was secured for them and those who should follow. This has been a Gospel principle, one of the principles upon which the Church has been established, a principle which obligates us in this day, which means that we are not only required to become familiar with the principles of the Gospel, but we are required to apply those principles in our daily walks of life; to walk uprightly before the Lord, to put aside selfishness and those things which come into the lives of men and make them selfish and lacking in consideration one for another, having no desire to be helpful to one another.

In this day the world is troubled because many have not learned to know this principle, or have no respect for it, and therefore seek to take by force that which rightfully belongs to someone else. The world seems to be full of strife and turmoil because of selfishness, lacking in consideration for one another.

The plan of the Gospel as revealed to us in this day permits us through our own efforts, our own faith, our own obedience, to become equal, equal in all things. How many will receive that blessing? How many will be worthy to stand in that group, we cannot say.

In the seventy-sixth section of the Doctrine and Covenants the prophet tells us of his vision in which he saw the Father and the Son; he saw the glory of the Celestial kingdom and those who may obtain it; the glory of the Terrestrial kingdom, and the glory of the Telestial kingdom, and those who should occupy them, showing that even in the time to come there will be a division of equality. This condition will be brought about only through the failure of the children of God to be obedient to his laws which he has established, that his purposes should be brought about and his children receive exaltation wherein is the free agency of man, which makes them equal in all things, at least the opportunity to be equal is embodied in the Lord's plan of salvation.

It seems to me that we should keep these things in mind when we speak of charity, of relief, the priesthood, and the Church, for it takes each individual member to make up the Church, and where one is neglected, where one is left to flounder alone without guidance, someone is responsible, and someone will be called to account. Therefore, it seems to me the way to bring about this condition is not altogether through a

division of property to make men equal, but through living in harmony with the Gospel, in teaching the Gospel in that energetic manner that will carry us into the homes of the wayward ones, those who hunger and thirst after righteousness. Many of them may not know the cause of their hunger, not having known, or, through disobedience, having lost the taste for spiritual food; they may not discover the cause of their ailment unless someone who understands and appreciates the blessing thereof carries this spiritual food to them, feeds them, and helps them to understand.

So I say, my brethren and sisters, it takes more than food to prepare us to be equal; it takes more than Gospel principles to develop the Church. It requires the untiring effort of those who have received the priesthood, and thus taken upon them obligations which require that we serve our Father faithfully in the great work entrusted to our care, this obligation having come to us through acceptance of the holy priesthood.

May we be worthy of the Lord's help, may we become more united. With turmoil all about us, it is incumbent upon us that we draw near together in spiritual and temporal matters, that we become more obedient to the commandments of God. May we remember to pay our tithes and offerings, and meet together often, that we may partake of his Spirit and be edified, strengthened and become equal in his sight. May he bless us to this end, I pray in the name of Jesus Christ, Amen.

ELDER STEPHEN L RICHARDS

Of the Council of the Twelve Apostles

I shall attempt to enumerate briefly the unique and distinctive contributions of Joseph Smith. I shall not try to appraise their relative importance or set them forth in logical or chronological sequence. Most of these contributions are in the field of theological doctrine. Some, however, are of a more temporal nature.

CERTAINTY CAME WITH FIRST VISION

I name first a new conception of God and the Godhead. There can be no doubt that in the religious world of the Prophet's boyhood there prevailed a very nebulous and uncertain doctrine with reference to the personality of God and the personages of the trinity. The creedal statements of the day appear to us now as being most difficult of interpretation and understanding if not wholly unintelligible. To this situation the First Vision brought clarity, definiteness and certainty, not as the product of reasoning, argument and sophistication but with the sureness of experience. When Joseph came out of the grove he had no need to argue for a theory,—he knew the facts. God is in form like a man. He has a voice. He speaks. He is considerate and kind. He answers prayer. His Son is a like but distinct person. He is obedient to the Father and the mediator between God and man. The presumption of God as a mere essence or principle of power and force in the universe was for all time exploded.

The testimony is direct and positive and irrefutable. Many have not believed but no one has ever had the knowledge to disprove it. The character of the Holy Ghost as a member of the Godhead came to the Prophet later through revelation with a clarity and definiteness exceeding other scriptural pronouncements on the subject. He set forth, "The Father has a body of flesh and bones as tangible as man's; the Son also; but the Holy Ghost has not a body of flesh and bones, but is a personage of spirit. Were it not so, the Holy Ghost could not dwell in us." The identity and functions of the Holy Ghost are by him also differentiated from those of the Holy Spirit.

JOSEPH SMITH'S CONCEPTION OF PRIESTHOOD

Second, I point out a new conception of the nature of the priesthood. I pass by the restoration of the priesthood on which there is testimony of a character entitling it to admissibility in any tribunal, because the restoration postulates a withdrawal of the priesthood from men, which is a controversial subject. On the nature, duties and offices of the priesthood, however, I look in vain for any definitions comparable to those given by the Prophet.

First there is the wide distribution of the powers and offices of the priesthood among men and boys of the Church. This was a complete innovation so far as modern Christian practice is concerned. None but a selected few had ever claimed or held the right before, although there is respectable historical evidence, not known to the Prophet, to warrant the belief that the same practice was extant in the early church.

But even more important in its novelty do I regard the new constitution of the priesthood as revealed through Joseph Smith. To my thinking there is nothing more beautiful or truly Christ-like in all scripture than this lovely exposition of the divine commission to men to act in the name of God. Listen:

Behold, there are many called, but few are chosen. And why are they not chosen?

Because their hearts are set so much upon the things of this world, and aspire to the honors of men, that they do not learn this one lesson—

That the rights of the priesthood are inseparably connected with the powers of heaven, and that the powers of heaven cannot be controlled nor handled only upon the principles of righteousness.

That they may be conferred upon us, it is true; but when we undertake to cover our sins, or to gratify our pride, our vain ambition, or to exercise control or dominion or compulsion upon the souls of the children of men, in any degree of unrighteousness, behold, the heavens withdraw themselves; the Spirit of the Lord is grieved; and when it is withdrawn, Amen to the priesthood or the authority of that man.—Doctrine and Covenants 121:34-37 Incl.

No power or influence can or ought to be maintained by virtue of the priesthood, only by persuasion, by long-suffering, by gentleness and meekness, and by love unfeigned;

By kindness, and pure knowledge, which shall greatly enlarge the soul without hypocrisy, and without guile—

Reproving betimes with sharpness, when moved upon by the Holy Ghost; and then showing forth afterwards an increase of love toward him whom thou hast reproved, lest he esteem thee to be his enemy;

That he may know that thy faithfulness is stronger than the cords of death.

Let thy bowels also be full of charity towards all men, and to the household of faith, and let virtue garnish thy thoughts unceasingly; then shall thy confidence wax strong in the presence of God; and the doctrine of the priesthood shall distil upon thy soul as the dews from heaven.

The Holy Ghost shall be thy constant companion, and thy scepter an unchanging scepter of righteousness and truth; and thy dominion shall be an everlasting dominion, and without compulsory means it shall flow unto thee forever and ever.—*Doctrine and Covenants 121:41-46 Incl.*

Here is the genius of the government of Christ. No compulsion,—just persuasion; no unrighteousness or autocracy,—only goodness and love. Here is the answer to the religious intolerance and crimes of the centuries; the complete refutation of the alleged injustice of God.

NEW CONCEPTS THROUGH LATTER-DAY REVELATION

I mention next the matter of new revelation, by which is meant divine communication from God to men in these latter days. While this subject is highly important, I need not elaborate it,—first, because it is well understood both within and without the Church; and second, because its novelty has never been denied. I do not mean that the validity of the revelations to Joseph Smith have not been denied. They have,—but all concede the principle and practice to be an innovation. All logical persons will likewise concede that this doctrine once established is the end of all controversy as to authoritative religion.

Then comes the new concept of man, his past, present and future state. I do not maintain that ideas had not been advanced, prior to the Prophet's time, that were in some respects comparable to his. Undoubtedly the pre-existent state of man was in the belief of many. It could not be otherwise with students of the Bible, but no such comprehensive, coherent, and definite understanding as that set forth by the Prophet had ever appeared before. The continuity of intelligence and intelligencies; the fatherhood,—and motherhood too, of our individual spirits; the free agency and choice which were ours in the pre-earth life; spiritual creation preceding mortal creation; the relationship of body to spirit in this life and in the hereafter, the transcendent scheme of eternal progression,—all these and many related items constitute a unified, logical, authoritative exposition without counterpart in Christian literature.

Of special interest is the concept of the body as tabernacle of the spirit. A philosophy of temporal living has been built around this idea. In it a man's body is a sacred thing. It is not his own to be violated with impunity. God provided it in the form of and as the house of his spirit. Any conscious, wilful impairment of the body is an affront to God. And so it follows that the care of the body has real spiritual significance. It is doubtful if any religious body at any time ever received a more unique and novel doctrine than the Word of Wisdom, the inhibitions

of which are known to many but the underlying philosophy of which is understood by few.

Closely related to the state of man is the concept of the whole human family as the children of God. On this subject many entirely new contributions were made by Joseph Smith. He established the universal justice and love of God for all His children as no one else has ever done. His theology denies the resurrection to none. All shall come forth from the grave; all bodies shall be reunited with spirits to constitute eternal souls, through the universal redemption of the Savior. There will be general salvation for all in the sense in which the term is generally used, but salvation, meaning resurrection, is not exaltation. In the hereafter, as in this life, there are degrees of glory, preferential places and conditions. Goodness and obedience will bring their rewards, the highest of which is to dwell in the presence of God and His Son. The prescribed requirements of the Gospel, such as baptism, confirmation, and other ordinances are not prerequisites for the resurrection as many suppose. They are necessary only for exaltation,—the highest station.

Exaltation is not planned merely for a few select ones. It is designed for all who will prepare to enter the Kingdom. Everyone is given the opportunity to prepare, not only those living but they who have died, as well. Such is the justice of the Father.

THE PURPOSE OF TEMPLE WORK

That brings me to another inestimable contribution, wholly distinctive and novel. Strange it is that with the rather frequent mention in the Hebrew scriptures of temples and with the pointed and oft quoted reference to baptism for the dead that Joseph Smith should have been the first of all Christians to conceive the purpose of temples and institute vicarious work for the dead. This great project of the latter days deserves an extended treatise of itself. It must suffice for my present purpose merely to call attention to it. In its ramifications and comprehensiveness it embraces substantially the entire scope of the Gospel. The story of life is simplified for the understanding of men. Through the eternal powers of the restored priesthood, ordinances and ceremonies are administered in preparation for entrance into the Celestial Kingdom of our God, and the dead who have lived without opportunity to enjoy these high privileges are accorded, through the service of their kinspeople, the same rights as those who live.

One of the features of temple work should for emphasis be specially mentioned. It is the sealing of husband and wife in the eternal covenant of marriage. Joseph Smith taught that the family circle is the foundation of exaltation and that its projection into eternity is heaven itself. He sanctified the association of loved ones. He made the father a priest and the mother a priestess in the temple of the home. If his glorious interpretation of this divine institution could have general application, the ills of society would be cured and the brotherhood of mankind established. This contribution alone entitles him to a place

on the very summit of distinction among the world's philosophers and benefactors.

WISDOM SHOWN IN CHURCH ORGANIZATION

The limitations of this opportunity prevent any further elaboration of additional items within the scope of my theme. I must pass them with bare mention. The organization of the Church; its phenomenal growth; its quorums, divisions, agencies, authorities, officers; its incomparable missionary system were all the product of the inspiration, the wisdom and vision of the Prophet. He was also a builder of cities, a statesman of great foresight and such a leader of men that even after death his influence has grown with the years.

THE WRITINGS OF JOSEPH SMITH

His literary labors must not be forgotten. He produced more scripture, that is, the revealed word of God, than any other man of whom we have record. Indeed, his total scriptural productions would almost equal those of all others put together. Within the pages of the Book of Mormon, the Doctrine and Covenants and the Pearl of Great Price, which came to the world through him, are to be found such truth gems as, "The glory of God is intelligence"; "Men are that they might have joy"; "For behold, this is my work and my glory—to bring to pass the immortality and eternal life of man"; a clear statement of the purpose of good and evil in the world, a philosophical problem which has baffled the scholars of all times, and many others of inestimable value. There also came from him such memorable sayings as, "It is impossible for a man to be saved in ignorance"; "A man is saved no faster than he gets knowledge"; "Whatever principle of intelligence we attain unto in this life it will rise with us in the resurrection." He wrote history and dissertations on many subjects and was an orator of magnetism and convincing force.

The world's enlightenment of the century following his life has not disclosed a single error in his theological and philosophical pronouncements, and the society which he established is without question the peer, and many students not belonging to it maintain it is the superior, of all social systems on the earth.

What is the explanation? How may we account for these remarkable accomplishments, these transcendent contributions to the learning, the knowledge and wisdom of this age?

JOSEPH SMITH CHOSEN OF GOD

The critics of Joseph Smith have ridiculed him. They have emphasized the crudity of his youth, his lack of education and deprecated his intelligence. In so doing, have they helped find the explanation? Perhaps they have, without intent on their part, for the more inadequate

by native endowment and training they make the Prophet, the more certainly do they lead the way to the inevitable conclusion that the explanation he makes of himself and his work is the only explanation. If he had been proved to be a person of unusual brilliance and education there might have been some warrant for the presumption that out of his own mind he had conceived and executed all, but those who have sought to destroy him have robbed the argument of that premise. Perhaps God willed it so. Even the inimical and abusive typesetter who printed the Book of Mormon unwittingly laid a stone in the foundation of evidence establishing the truth of the Prophet's account of the translation when he ridiculed the punctuation and composition of the manuscript, the sentences and words being run together as they naturally would be in the manner of dictation to the scribe described by the Prophet.

There is only one explanation which is tenable. God chose this man. He spoke through him. The virgin, unsophisticated mind of the youth was a fertile field for the planting of spiritual seeds. They grew and matured into a perfect faith that brought Joseph into partnership with God. When that came to be, there was nothing unattainable, for as we are told of old, one man and God are a majority.

Today we proclaim him Prophet and sing his praise as sincerely, as devoutly, as reverently as they did one hundred years ago when they sat in his presence and felt the inspiration of his influence and heard the word of God from his lips.

Praise to the man who communed with Jehovah!
 Jesus anointed that 'Prophet and Seer'—
 Blessed to open the last dispensation;
 Kings shall extol him and nations revere.

A CHARGE TO BE TRUE

It would seem scarcely necessary to point out the obvious conclusion and purpose of this recital. If any man has received in his heart the witness of the divine truth embraced in the contributions of the Prophet Joseph, I charge him to be true,—true to his testimony, true to the Prophet, the founder, true to the cause and its duly commissioned leaders, true to the covenants he has made in holy places, and true to the brotherhood of man in the service that he renders. If any man has not received this witness, I appeal for his thoughtful, prayerful, sympathetic consideration. I offer to him, out of the experiences of my life, a humble but certain assurance that if he will receive and apply the teachings of Joseph Smith he will be made happy. Doubt and uncertainty will leave him. Glorious purpose will come into life. Family ties will be sweeter. Friendships will be dearer. Service will be nobler, and the peace of Christ will be his portion. I so testify in the name of Jesus Christ, Amen.

A vocal solo, "The Lord's Prayer," (Malotte) was sung by Rampton Barlow.

ELDER NICHOLAS G. SMITH*President of the California Mission*

My brethren and sisters, it is a glorious thing to have the opportunity of coming home once every six months to meet with you in conference assembled and to hear the instructions that come to us from the brethren. The organization of this Church is marvelous, the opportunity it gives its membership to do good work is remarkable, and no one could be a worthy member of it except he or she do good work.

I bring greetings from California. We have 8,558 members in that great mission field, and 106 missionaries every one of whom is enjoying good health. The Lord has indeed been good to us and we are grateful for his blessings.

I was thrilled when President Grant said to us this morning that eighty-three of the stakes of Zion have reported that they are able to take care of their worthy poor. I want to say that the California Mission will take care of its worthy poor. The spirit of the membership of the mission is wonderful. The little branch of Douglas, Arizona, with 264 members, remitted only a few weeks ago a check for five hundred dollars, representing fast offerings which they desired to turn into the mission office that we might have means to help some other branch that is not so favored as are they. Reports from every branch indicate that they are able to provide for their own needs, and I was somewhat chagrined at the report from one branch president in answer to the questions that I sent out: "When the government withholds relief, will you be able to provide for those in your branch?" He replied, "Yes, for when our relief stops we will go back on our farms and earn our own livelihood."

This morning when President Grant spoke of the banker I thought of that instance. I wondered, how could it be possible that Latter-day Saints would sit idly by and eat the bread of the worker? Truly we have led the way. What marvelous editorials have appeared in the papers along the coast, commanding the Church of Jesus Christ of Latter-day Saints for its stand! It has been thrilling to read them. *The San Francisco Chronicle* said: "If all churches would but follow the lead of the Mormons, there would be no want in the world."

When those who have shall give to those who have not; when the spirit of greed is overcome; when selfishness is done away, truly then are we a brotherhood. That of course is what we are as a Church, and faithful members of this Church shall never want. The Lord himself will open the way to provide for all. I am grateful for this move that has been made, I am grateful for the response that has come back to the brethren, that we stand behind them one hundred per cent. I am sure that the various nations of the earth must take notice of what love is accomplishing among the people in Western America.

About eight months ago a gentleman came from Salt Lake City to Los Angeles. He came to talk on "The New Day in Mormonism." I received a telephone invitation to appear at this meeting. When I arrived

there, to my surprise it was composed entirely of Presbyterian ministers, and this good man proceeded to tell them what the Mormons believed, and of all the absurd things I ever heard he uttered them there. I was astonished that in this day such accusations could be made. He talked of blood atonement. He told of a man who worked for Z. C. M. I. and disappeared over night, the supposition being, of course, that the Danites had taken him and his life had been sacrificed. I wondered how it was possible that such a thing could be, but there were many other things that were just as ridiculous uttered by this man.

Within the past week, in fact last Sunday, I was pleased to encounter a different spirit. Again I was invited to go to a meeting where a minister was going to talk on the Book of Mormon, "What the other man thinks." Imagine my astonishment when that good man stood up to begin his address, and began reading from the Doctrine and Covenants and the Book of Mormon, and declaring that this scripture was written a hundred years ago, and that the man who wrote it must have been inspired from Almighty God or he could not have said such things. Then he stopped and said: "I am a Presbyterian minister, I am not a member of the Mormon Church," and two or three times during his sermon he stopped to let us know that he was not a Latter-day Saint.

This man was Dr. Carl S. Knopf, dean of the School of Religion of the University of Southern California, where they have some eleven thousand students. He had touched "the hem of the garment" of one of the Apostles of the living God; he had come under the influence of John A. Widtsoe and so had been changed, for tolerance had crept into his heart and a spirit of fraternalism and a desire to clasp hands with the Latter-day Saints. All who were there were thrilled, and at the close of his sermon, as we went forward to shake hands with him, I told him it was the finest sermon I had heard on Mormonism for a long time.

A woman from Wyoming said: "I came to tell you that what you have said about this people is true. I was opposed to them, I hated the very word 'Mormon', but I was astonished when I went to Utah to live to find that they would come and help me to live and give me sustenance. I have been amazed at what I have seen there, and what you have said here is the absolute truth. They are the kindest people in the world."

At the conclusion of his sermon he uttered a prayer, and one of the missionaries wrote it down. He quoted from Moroni 8th chapter, 9th to 22nd verses, and explained it. He quoted from the Articles of Faith and pointed out in how many instances he could shake hands with us. He quoted from Moroni 9th chapter and 4th verse, and Alma 11th chapter 43rd and 45th verses. This was his prayer:

Our Father, it is just a little difficult to understand why thou hast so made us that we can have these radical differences of opinion and yet at many points have such wonderful ideals and all of us try in our way to follow in the footsteps of the Master, but, our Father, we do pray this, that if that is to be an exercise of good will and faith, if thou hast made us different just so we can exercise charity and love and learn how to love, even without having identical thought . . . we would pray that thou give us the spirit of understanding, that we may clasp hands with our

fellow men and even clasping hands with disagreement in some of our fundamental thoughts, yet clasping hands with agreement on some of the great issues. May we stand shoulder to shoulder for those issues and make the world better because we believe mightily in the things of the Spirit. So we pray that those who are Methodists may be good Methodists, and those who are Presbyterians be good Presbyterians, and those who are Mormons be good Mormons. O Father, we realize that in every one of these divisions of thy church there stands the central figure of Jesus Christ, that in every one of these divisions there are many good things. Help us to join together in the exaltation of the good. And now we pray for mercy and peace, the love of good, the faith, the fellowship of the Holy Spirit to be and abide now and always.

Dr. Knopf said:

I am reading from a book, not a cold book from cold library shelves, but I am reading from a book, (holding up the Book of Mormon, Doctrine and Covenants, and Pearl of Great Price) that has been the inspiration of a young man who has now come to the University to teach courses there. When one of the professors came to teach religion he said that only one or two students would not suffice for his attention, that he might just as well close the whole thing up. This young Mormon man said he would be delighted to give all his time if he could save but one, and he would be happy to carry on his class.

The doctor was thrilled at the attitude of this young Mormon, Brother Byron Done, who is taking the place of Dr. Widtsoe.

God bless this Church and its leadership. I know that he is blessing it. I am grateful for the opportunity that has been given to serve in it, and hope that I shall always be worthy of the confidence that has been reposed in me. That God's blessings may be in each and every one of your homes, is my prayer in the name of Jesus. Amen.

ELDER JOSEPH QUINNEY, JR.

President of the Northwestern States Mission

I am indeed happy for the privilege I have in standing before you this afternoon and reporting briefly the Northwestern States Mission. We have been highly blessed in having President Grant speak to us in five of the largest cities of the northwest to record crowds. His inspiring sermons were received with gratitude and thanksgiving. It is beyond my power to express the gratitude we feel in having President Grant with us in these various parts of the country. We have also been honored and blessed with a recent visit of Apostle Stephen L. Richards who toured a part of the mission with us. He left valuable instructions and inspired the many people who gathered together to hear him. His advice to our missionaries was inspirational and very helpful to them. We were also highly favored with the presence of Apostle George Albert Smith and others of the general authorities of the Church. Naturally we feel very grateful for these leaders of the Church.

We have at the present time laboring in our mission, seventy-eight very fine missionaries. These young men and women are striving with

all their might to deliver the message that has been vouchsafed to them into the homes of many people, upon the streets, in halls, and in our various meeting places.

We have had some sickness among our missionaries, but I am very thankful to say that at the present time, they are all well. We appreciate beyond measure the help they are receiving from their homes. The faith and the prayers that are being exercised in their behalf are a sustaining power in the great responsibilities that have been placed upon them. These young men and women need the encouraging support of all.

I think one of the delightful things of missionary life is to see the development and growth that takes place in the hearts and in the minds of these young men and women. They of necessity learn the value of prayer. They appreciate that in their communion with God comes a strengthening of their faith. They have a deeper understanding of the Gospel, a finer respect for the authorities of the Church, indeed they develop an assurance that the work in which they are engaged is of God.

I believe in prayer. It brings you and me in closer touch with God, our Eternal Father. To my mind, there is no thought equal to a thought of God. It becomes the most precious and holiest thought we can hold. Prayer is the agency through which we obtain a firmer testimony concerning the divinity of this great and marvelous work that has been brought to us through the instrumentality of the Prophet Joseph Smith. Prayer is the mellowing power that gives us a love for our fellow man.

I shall never forget as long as I live the prescription that I received from President E. J. Wood, who was my mission president on the Samoan Islands. He said, "What you really need is three ounces of evening and morning prayer, three ounces of determination, three ounces of diligence; place them in a bottle of adaptability, shake with the hand of strength, administer with the power of faith, and I believe you will get along all right"—a good prescription for anyone. It needs daily application to understand its power and effectiveness.

I believe that prayer causes us or enables us to overcome our weaknesses. Just recently I picked up a Millennial Star and I read a fine article written by Elder Stephen L. Richards, a part of which I quote: "Youth should know that obedience is not bondage, but liberty—liberty under law; that the only real freedom is the freedom from our weaknesses, from the vices, the remorse of conscience, and the infraction of law. When youth understands that the bending of the will in obedience tends to liberty and joy, then lawlessness, disrespect, and irreverence will wane. I wish that youth could realize that the only death to be feared is the death that is the wages of sin, and that the Gospel program of living is insurance against that dreadful calamity; that the commandments of God, both the "shalts" and the "shalt nots," and the warnings, reproofs, and admonitions of God's servants are all kindly calculated to hedge around the precious age of youth with safeguards which shall protect its course until the age of wisdom and judgment shall be reached." These truths that are so beautifully expressed seem to me to carry a deep and abiding truth. When anyone succumbs to evil thoughts or

evil doings, he loses a certain amount of power and light; and because of this, he brings himself under bondage to sin. After all, freedom comes to one in overcoming evil tendencies. Prayer will enable us to overcome these weaknesses, and at the same time provide for us a faith that will assure us that God lives and that through the light and power of his Holy Spirit will lead us along the paths of righteousness. I believe that we should not only have a believing faith, but we should have a knowing faith. By a knowing faith, I mean the assurance that God lives and he does answer prayers. I think that one of the most satisfying things is that assurance that comes through the administration on the part of the Elders when they lay their hands upon the sick, that they will recover from their afflictions. This gift of faith is developed through the agency of prayer especially when that prayer is answered upon the heads of those who may be stricken with sickness and disease.

The assurance that we have when we read these sublime words in the Doctrine and Covenants fills one with joy and happiness: "That which is of God is light; and he that receiveth light, and continueth in God, receiveth more light; and that light groweth brighter and brighter until the perfect day." This is a perfect scripture—so full of faith and assurance. Again I quote: "Faith comes by hearing the word of God through the testimony of the servants of God, and that testimony is always attended by the spirit of prophecy and revelation." May I say to you, my brothers and sisters, that if there is any joy in the world it is that joy which accompanies one in lifting his voice in the defense of this great and mighty work which has been revealed to us in this day and time. When we are in possession of the light of truth, we are in possession of testimony; and when we are in the light of testimony, we develop a love for our fellow man, and without a love for our fellow man it would indeed be hard to impress him with the Gospel of our Lord and Master, Jesus Christ. It is through a love for our fellow man that we are able to place an interpretation upon the saving graces of the Gospel.

In closing, I desire to leave with you my testimony that I know that God lives, that he answers prayer, that he is a rewarder of them who diligently seek him, that the light of truth comes to us through humble and sincere prayer. I bear testimony that I know that Joseph Smith was indeed a Prophet of Almighty God, raised up in this day and time to restore the everlasting Gospel of our Lord and Master, Jesus Christ. I sincerely pray that God will bless this testimony to our good and to his service, in his name, Amen.

ELDER WILFORD W. RICHARDS

President of the North Central States Mission

My brethren and sisters, representing that great contribution of this Church, the missionary system, I have joy in speaking for the North Central States Mission. This is a fairly new mission in point of time. There is pioneering yet to be done, but growth and development are manifest.

We find unusual joy in our association with the young men and women who come to us as missionaries. Seventy-three of them are there at the present time, laboring in love and harmony and in loyalty. I think it would be impossible to find a sweeter spirit of service than that manifest by these young people. Pushed as they are to the limit of service, and oftentimes feeling their personal weaknesses, they come to rely upon the Spirit of our Father in heaven, which is their safety. There isn't anything that they will not attempt when invited to do so. They are teachable, they are desirous of using sacredly the help which comes from their homes. As I talk to some of the missionaries about the use of their money, and the effort expended by their parents at home to secure it, I am reminded of that experience recounted in the life of King David of Israel.

King David and his men were being pursued by the Philistines and were seriously in need of water to drink. Some of his loyal soldiers took their lives in their hands and slowly worked past the lines of the enemy to secure water from the well in Bethlehem, where as a boy David had refreshed himself. When the water was brought to him, he was overcome by the sacrifice and could not drink it. He poured it out unto the Lord.

The money that comes into the missionary field is being used, we think, wisely. We hope that you parents at home will feel that our best wisdom will be used in instructing missionaries in its use. It is a sacred thing, this giving up a part of our lives and our money, to take the message to the world, and these your sons and daughters are doing it with dignity and power in the North Central States Mission.

We have many fine members in that mission, something less than three thousand, scattered through the States and some of the Provinces of Canada. These members are showing remarkable faith, they are diligent in their effort to understand and live the Gospel. They are sending their sons and daughters into the world as missionaries. We have ten in other missions giving regular and full time service. This greatly stimulates and strengthens the families and branches from which they came. It brings a number of our members to Salt Lake City with the missionaries as they depart. It encourages them to make an effort to go to the temple, and partake of those many other active spiritual influences which are here.

We want to thank you brethren and sisters here at home who have received so hospitably the members from the mission as they come to visit among you. They return to us greatly encouraged. They find the principles of the Gospel practiced here and rejoice in it. These members come back to us with increased spirit and testimony. It is an effective means of creating strength in our mission.

A number of things emanating from the headquarters of the Church are helping us in our work. For some time, of course, we have felt the power of the Bureau of Information work on this block. We find that those who have visited here are always ready to receive the missionaries and to learn more of the Church which they represent.

In our territory many families listen regularly to the Tabernacle choir and organ recitals, dedicating that Sunday morning period to worship with us. The Security Program offered by the Church has opened an avenue of discussion in the homes and the lives of many upon whom our missionaries call. Not only has it opened an intense interest, but it has also created a very definite responsibility. The eyes of the world are upon us and we are expecting to carry the program forward with complete success.

The travels of President Grant and the publicity given him have done much to give us audience. The radio talks and especially the *Church of the Air* programs are very effective for good.

All of these activities from the headquarters of the Church are opening up very definite opportunities for missionary service. It isn't often that we receive visitors from the headquarters of the Church. We have been recently favored with visitors from the Mutual Improvement Board—Brother Oscar A. Kirkham and Sister Clarissa A. Beesley—they left in our mission a message of Mutual Improvement work which shall inspire us for a considerable time. We appreciate their visit.

The outstanding experience of the year was the visit of Elder Charles A. Callis of the Council of the Twelve who spent three weeks with us. He went into some places where General Authorities of the Church have not been able to visit before. He attracted the attention of many people to our meetings who are not members of the Church. Some fifty per cent or more of all those who attended these twenty-four public meetings were non-members. He bore his testimony in power and explained the Gospel with clearness. Meetings were held with the missionaries in all our districts, he inspired them in their work and left them his blessing. We are grateful for his visit and the power of his message and testimony. We always greatly appreciate the visits of those who preside over us.

My brethren and sisters, this missionary work is making headway and is attracting attention—the lump is gradually being leavened. We feel that prejudice is being broken down in many places. We are able to contact people now where two years ago it would have been impossible. Many invitations are coming which heretofore never would have been received.

We are grateful for the kindness of the Lord unto us, for the trust and confidence of our brethren in presiding positions of the Church to sustain and support us in our work of responsibility.

May God bless you, my brethren and sisters, here at home. We are proud of your efforts and those of your missionary sons and daughters. We are trying to use those efforts to the glory of God in the North Central States Mission. May peace and harmony attend the members of this Church everywhere, to the end that we may all walk hand in hand with God and his purposes in the accomplishment of this great and important work, which I humbly pray in the name of Jesus Christ, Amen.

ELDER ABEL S. RICH*President of the Canadian Mission*

It is a pleasure to meet you again in conference and partake of the fine spirit that is here. The friendly mountains surrounding these valleys are a welcome sight to those who have been away for a few months.

It has been in the mountains that God's people have always grown to strength. I rather think it was the sight of these towering peaks that caused Orson Pratt to select, as his subject the first Sabbath in the valley, Isaiah 2:2:

And it shall come to pass in the last days, that the mountain of the house of the Lord shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.

At least, those of us who have once partaken of the spirit of these mountains always welcome the opportunity to return.

It is a pleasure to bring you greetings from the missionaries and saints in the Canadian Mission. Especially to those parents to whom I may not get to speak personally, I am happy to say that all the missionaries are well. I have just completed a tour of the mission and found the missionaries happy indeed in the great work they are doing.

The fraternal spirit among the missionaries is wonderful. The love the Gospel gives them for God's children seems to be intensified for their fellow workers until their attitude toward each other is wonderful, and the effect on their lives so wholesome that they are envied by the people of the world.

A bishop of the Church of the Christian Brotherhood told me that he had never met finer men than our Elders with whom he was acquainted.

The missionaries are a hard working group, meeting many obstacles as well as many happy situations. I know of no work that calls for greater versatility, better judgment and more sustained effort than to be a successful missionary, neither do I know any work that better prepares one for a happy, successful life.

Last June we were greatly blessed by a visit from Elder Charles A. Callis. We toured the mission by automobile covering 3,500 miles. The farther we drove and the more meetings we held the better Brother Callis seemed to like it. He inspired us all with his energy and zeal for the work, his appreciation for the beautiful and historic spots so numerous in the Canadian Mission, and above all with his knowledge and testimony of the Gospel.

Sister Beesley of the Mutual General Board came to Toronto and held a Mutual convention. Her visit was a delight to the large crowd that gathered from many parts. It is the first time, as far as I know, that a General Board member has visited the Canadian Mission. The people are still talking of Sister Beesley's splendid discussions and fine spirit. I am sure that the fruits of this visit will be seen in Mutual work throughout the year.

The auxiliary associations of the Church, especially the Relief Society, M. I. A., and Primary, are so different from anything found in the churches of the world and so admirably fill a felt need that they are popular with the people. Men and Vanguard, Gleaner and Beehive classes are usually largely non-members of the Church and occasionally the entire class is non-members.

A mother in the City of Ottumwa came to the lady missionaries and asked them to try to interest her daughter in M. I. A., for she said it had had such a wholesome effect on the girl's older sister.

It has been but a short time since we established missionaries in the city of Orillia and although we have but very few members, the missionaries there established a Primary, and after the Primary work had been going for about three weeks mothers came to these young men and said: "We thank you for the fine wholesome influence which this work is having upon our children in their home life."

The genealogical work, also, is very attractive to the people. It appeals to everyone who hears it. A newspaper reporter came to our home a week or two ago to get a report of a conference we were holding in Toronto. We told her something of the genealogical work of the Church and then she said:

"That is the most interesting thing I have ever heard in all my life."

Thus the Gospel of Jesus Christ is filling a felt need in the world today.

Dr. George H. Betts, a noted psychologist, said that every thinking man is asking himself these questions:

1. Is there a God? Who? What kind? Whence?
2. Whence came and whither goeth man?
3. What has God to do with the running of our lives and the universe?

The answer of the restored Gospel of Jesus Christ to all these questions is so definite and clear that all may understand.

The same author says that religion should do the following three things for the individual:

1. Religion serves the individual by adding to his serenity of mind, giving him hope, sense of security, and happiness.
2. Religion defines a way of life, outlines a system of ethics, provides certain norms for conduct, sets up ideals.
3. Religion motivates certain lines of conduct, supplies the drive for the pursuit of ideals, gives fortitude to withstand hardships.

From this point of view it seems that religion was never so needed as in the present condition of the world.

But for religion to set up ideals and define life's goals and motivate conduct and supply the drive for carrying out the ideals it must be a religion from which one gets a personal testimony of God and his relation to God in this life and in the future.

So many people fail to find these fine things in religion because their religion has been a thing apart from their daily life and they have never received that touch of divine inspiration that gives newness of life.

The Gospel of Jesus Christ calls one to action, and through accomplishment we find the joy that passeth understanding.

From a clipping from a recent paper we get the following interesting item from Joseph Fort Newton:

NO PARKING

Einstein tells us that nowhere in the universe is there such a thing as a hitching-post. No doubt he is right; but why should he put the truth in the language of horse and buggy days?

To bring his idea up to date he should have said that no matter how far we go in the universe, we see the same sign which faces us on our city streets—"No Parking on Either Side at Any Time."

There it is, staring us in the face, whether we like it or not. If we try to pull up to the curb and stop, a blunt voice tells us brusquely to "Move on" even when we do not want to go on.

Otherwise we get in the way, hold up the traffic, and halt the human procession. Life is activity, growth, movement. It will not stand hitched. If we stop we are left behind, outdated, outmoded.

Life is effort, struggle, the putting forth of energy. It is by going that we arrive, by doing that we learn. We live on a slippery slope. If we do not go forward, we slip back and lose our footing.

It is so on all the roads of the world. In any walk of life, if a man stops thinking, stops studying and parks his mind, he loses the truth. He ceases to be a leader and becomes just a relic.

"The truth goes marching on," sings a thrilling hymn. "Time makes ancient good uncouth," a great poet tells us. Unless we keep step with the truth, keep our minds alert and active, we lose it.

There is always truth ahead, more truth, new truth, new light to break forth, new roads to travel, new goals to win, The Gospel of life is "The Gospel of going on and still to be," rejoicing.

Even at the end of life there is the same sign, "No parking." Death is only another beginning—the greatest of all adventures; and heaven is the place where lost things are found!

Thus from this man of the world we get a graphic picture of the principle of eternal progression so distinctly a doctrine of the restored Gospel of Jesus Christ.

Because of these outstanding things that the Gospel has for the world, that are so distinctly a part of the doctrine of our Gospel, we are happy in our work in the Canadian Mission. The missionaries are a loyal, faithful group. Together we are striving to carry out the work as outlined by the authorities of the Church. We feel keenly our responsibility and the trust placed in us and are thoughtfully and prayerfully endeavoring to discharge this responsibility to the benefit of the people among whom we are working and we are receiving a joy and happiness that gives our testimonies of the divinity of Jesus Christ and of the divine mission of Joseph Smith increased strength day by day.

I humbly pray that God will bless and strengthen this great work, and so guide and bless each of us that we can carry well our part of the great responsibility that our Heavenly Father has intrusted to us.

BISHOP JOHN WELLS

Second Counselor in the Presiding Bishopric

I am impressed to speak to you on the sacrament of the Lord's Supper. It was instituted near the close of the Master's life. His earthly ministry was over, his public service was ended. He was staying at Bethany when he said to his apostles, "We will keep the Passover." He sent Peter and John to prepare for this great annual event and said unto them:

Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him.

And wheresoever he shall go in, say ye to the good man of the house, The Master saith, Where is the guestchamber, where I shall eat the passover with my disciples?

And he will show you a large upper room furnished and prepared: there make ready for us.

And his disciples went forth, and came into the city, and found as he had said unto them: and they made ready the passover.

No doubt his disciples went to the temple, purchased a lamb without blemish and prepared it in the room they had rented. And when the time was come he sat down with the Twelve. They partook of unleavened bread and bitter herbs which reminded them of their sufferings in Egypt, and of the roasted lamb procured at the temple, and no doubt performed the usual rites prescribed by the strict Jewish ritual.

When the Passover ceremony was completed and while they were still at the table in the room, the Master took some of the unleavened bread, blessed it and gave to each of his disciples, saying, "Take, eat; this is my body which is given for you: this do in remembrance of me."

He then took the cup of wine, which on the Passover day was usually three-fourths wine and one-fourth water, gave thanks and blessed it, and gave it to them with the command: "Drink ye all of it; for this is my blood of the new testament, which is shed for many for the remission of sins. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom."

The simple ceremony of the sacrament of the Lord's Supper was inaugurated so that his disciples would perpetually remember his death, his atonement, and his teachings.

The Apostle Paul had raised up a branch of the church at Corinth. Learning that there were some abuses growing in this large branch, he wrote them a letter and in this letter he said:

For I have received of the Lord that which also I delivered unto you, that the Lord Jesus the same night in which he was betrayed took bread:

And when he had given thanks he brake it and said, Take eat, this is my body, which is broken for you: this do in remembrance of me.

After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me.

For as often as ye eat bread, and drink this cup, ye do show the Lord's death till he come.

Wherefore, whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord.

But let a man examine himself, and so let him eat of that bread, and drink of that cup.

For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.

For this cause many are weak and sickly among you, and many sleep.

The Apostles were no doubt strongly impressed with the solemn words he expressed on the night before his crucifixion. The unleavened bread and the lamb of the Passover were looked upon as memorials of their deliverance from Egypt. The Passover had already been instituted to remind the Jews of the coming of Christ, his great atoning sacrifice which he should make. Now the old Passover symbol had been fulfilled. Jesus was about to leave them. His public ministry was ended. He would no longer be with them and they needed some common bond which would link them to each other and to their Master, and in this simple but impressive manner was instituted the spiritual bond or covenant, the ordinance known to us as the sacrament of the Lord's Supper. The bread and wine, duly consecrated by prayer, became emblems of the Lord's body and blood, to be eaten and drunk reverently in remembrance of him. This ceremony is full of deep spiritual significance.

When the Master established his church on this western continent, he did not leave the Nephites in doubt as to his identity, nor as to his wishes concerning the Lord's supper. After the great destruction and cataclysm, many of the people who were left gathered around the Land Bountiful. A voice was heard among all the inhabitants of the land:

Behold, I am Jesus Christ, the Son of God. I created the Heavens and the earth, and all things that in them are. I was with the Father from the beginning. I am in the Father and the Father in me; and in me hath the Father glorified his name.

I came unto my own and my own received me not. And the scriptures concerning me are fulfilled.

And as many as have received me, to them have I given to become the sons of God; and even so will I to as many as shall believe on my name, for behold, by me redemption cometh, and in me is the law of Moses fulfilled.

I am the light and the life of the world. I am Alpha and Omega, the beginning and the end.

And ye shall offer up unto me no more the shedding of blood; yea, your sacrifices and your burnt offerings shall be done away, for I will accept none of your sacrifices and your burnt offerings.

And ye shall offer for a sacrifice unto me a broken heart and a contrite spirit. And whoso cometh unto me with a broken heart and a contrite spirit, him will I baptize with fire and with the Holy Ghost. . . .

Behold, I have come unto the world to bring redemption unto the world, to save the world from sin.

The Savior ministered to the Nephites and taught them the Gospel. Many marvelous things happened among this chosen people. But now he was about to leave and in order that they might be kept mindful of his coming and of his mission, he instituted among them the same sacra-

ment of the Lord's supper, as he had among the disciples on the eastern continent. He asked his disciples to bring bread and wine, and while they were absent he had the people sit down on the grass, and when the disciples brought this bread and wine he blessed it and broke the bread, gave it to his disciples, who afterwards gave it to the multitude. He said it should be given unto the people of his church and to all those who should believe and be baptized in his name. His final words were as follows:

And this shall ye always observe to do, even as I have done, even as I have broken bread and blessed it and given it unto you.

And this shall ye do in remembrance of my body, which I have shown unto you. And it shall be a testimony unto the Father that ye do always remember me. And if ye do always remember me ye shall have my spirit to be with you.

He emphasized the thought that in partaking of the bread they do it in remembrance of his body, and in partaking of the wine they should do it in remembrance of his blood, and witness unto the Father that they would always remember him.

On the 6th day of April, 1830, when the Church of Jesus Christ of Latter-day Saints was organized, and after the usual preliminaries preparatory to organizing the Church under the laws of the State of New York, the Prophet and his friend, Oliver Cowdery, were sustained as the first and second elders of the Church, and then the sacrament of the Lord's supper was administered and partaken of by the baptized members of the Church present on that occasion. At that meeting the Saints were advised that it was expedient that the Church should meet together often, and partake of bread and wine in remembrance of the Lord Jesus. The prayers to be used in this sacred ordinance were also given. Later, while the Prophet was in quest of wine to administer the sacrament, he was told by the Lord:

For, behold, I say unto you, that it mattereth not what ye shall eat or what ye shall drink when ye partake of the sacrament, if it so be that ye do it with an eye single to my glory—remembering unto the Father my body which was laid down for you, and my blood which was shed for the remission of your sins.

The question might be asked, "How often should we partake of these emblems?" The Lord has not left us in doubt about this matter, for in a revelation given August 7, 1831, known as Section 59, the Lord stated:

Thou shalt offer a sacrifice unto the Lord thy God in righteousness, even that of a broken heart and a contrite spirit.

And that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up thy sacraments upon my holy day.

For verily this is a day appointed unto you to rest from your labors, and to pay thy devotion unto the Most High.

The records of the Church show that many members absent themselves from this important meeting. Does this mean that we do not fully understand or appreciate the importance of the sacrament and the

blessings that come from partaking of it? Every individual who has complied with the ordinances of the Gospel and has become a member of the Church is expected and required to attend the sacramental service on the Lord's day and there partake of this holy ordinance. It is a privilege to be counted worthy to partake of this sacrament.

We have considered the institution of the sacrament by the Master himself, with its impressive purpose of being an abiding memorial of the life, teachings and Gospel of the Master. Now let us consider its benefits and blessings to us as members of the Church.

The efficacy of partaking of the sacrament is contingent on our worthiness. We must partake of it in faith, must be sincerely repentant and desire forgiveness for ourselves and be ready to forgive others. If we partake of it worthily, with a broken heart and a contrite spirit, in meekness, reverence, humility, and in the spirit of worship, it will bring to us a chastening and purifying spirit.

What an inspiration and strength it gives to know there is someone who is so interested in us that if we will take upon us his name and keep his commandments, he, in turn, promises that his spirit shall abide with us. In the many trials and temptations of life, what a source of comfort this promise gives. When partaken of often and in the proper spirit, it is a safeguard against evil, and we shall develop an intimate fellowship with God and with one another. It will give us a richness of spirit, and it will uplift, ennable and develop an active, living faith within us.

It is my sincere prayer for the Latter-day Saints that we may attend to our sacramental meetings and reap the rich blessings in store for us. May the Lord bless us in our endeavors to do so, I pray in the name of Jesus Christ, Amen.

The congregation sang the hymn, "How Firm a Foundation," after which the closing prayer was offered by Elder Elmer E. Hinckley, President of the Nevada Stake.

Conference adjourned until 10:00 Saturday morning, October 3.

SECOND DAY

MORNING MEETING

The Conference reconvened Saturday morning, October 3, at 10 o'clock a. m.

The Relief Society Singing Mothers (Sister Charlotte O. Sackett, director) provided the music for this session of the Conference, and sang as an opening number "Holy Art Thou," (Largo).

Elder Marvin O. Ashton, President of the Highland Stake, offered the opening prayer.

An alto solo, "List! The Cherubic Host," (Gaul), was sung by Mrs. Emery Epperson.

ELDER GEORGE F. RICHARDS

Of the Council of the Twelve Apostles

APPRECIATION FOR BLESSINGS

I desire to express to the Lord in your presence, my brethren and sisters, the gratitude I feel this morning for the blessings of the everlasting Gospel. I am thankful that my grandparents heard and received the Gospel in their native land, England—that they forsook the traditions and the religion of their fathers and joined with the Saints in Nauvoo and later came to these valleys of the mountains, and that I had the privilege of being born of goodly parents under the Celestial law of marriage and have had the environment of the Gospel of Jesus Christ and of faithful men and women, and that my heart has been inclined to love and obey the truth.

I desire to show to the Lord my appreciation of his blessings in the ordinances, the gifts and all the blessings of the Gospel by living an orthodox life, being orthodox in thought and in my living and in my teaching. A true Christian—that is what I would like to be.

CERTAINTY CAME WITH VISION OF FATHER AND SON

Expressive of the principles of the Gospel, I desire to say that as I view it, the most important event in many centuries affecting mankind occurred in Manchester, New York, in the Spring of 1820 when the Father and his Son, Jesus Christ, revealed themselves anew to the world, through the instrumentality of the Prophet Joseph Smith, whom the Lord raised up for this and other important purposes pertaining to the welfare of mankind.

Mankind may now know of a certainty that the God of this world is a personage having a body of flesh and bones as tangible as the body of mortal man; and that he is an immortal being, glorified and exalted, in whose image and likeness man is created and made; and that the Son is in the express image of the Father. This revelation and the restoration of the Gospel which followed are what the people of this world needed more than anything and everything else.

THE GOSPEL NOT ALWAYS ACCEPTED

For more than a century we have, as a Church, been preaching the Gospel to the world; but as a rule people have not received it. They are not, however, unlike the people of other Gospel dispensations in this respect. The Prophet Isaiah preached the Gospel to the people of his day, yet we find him saying, "Who hath believed our report?" (Isaiah 53:1)

The Apostle Paul was a great preacher of the Gospel in his day, and yet we find him saying to the Romans, "But they have not all obeyed the Gospel, for Esaias sayeth: Lord, who have believed our report?" (Rom. 10:16)

Even the Savior's forceful teachings, accompanied by mighty miracles, did not convert all the people. It is our responsibility as a people to continue the preaching of the Gospel in all the world regardless of who may or may not accept it. To them that hear and understand the Gospel, it becomes as a savor of life or death, according as they accept or reject it.

We came to earth for the express purpose of working out our salvation according to the plan of the Gospel, which was instituted in the councils of heaven before the world was; and which has been restored to earth in these last days. One of the conditions of salvation is a belief in God the Eternal Father and in his Son Jesus Christ as they are, also a belief in the efficacy of the atoning blood of Jesus Christ.

BELIEF IN GOD AS A PERSONAL BEING

The first article of our faith reads, "We believe in God the Eternal Father, and in his Son Jesus Christ, and in the Holy Ghost." The Holy Ghost, unlike the Father and the Son, is a personage of Spirit, without flesh and bones. The faith of all intelligent beings is centered in God; and it is necessary that they have a correct understanding of his personality and attributes and the relationship they sustain to him. The scriptures of the Bible support the doctrine of a personal God; but religionists generally do not accept the teachings of the Scriptures on that point of doctrine.

There are, however, some independent thinkers who do. Henry Ward Beecher was one of them. In lecturing to a class of students who were preparing for the ministry he said:

I am compelled to say that I must form an ideal of God, through his Son, Jesus Christ. Christ is indispensable to me. My nature needs to fashion the thought of God, though I know him to be a spirit, into something that will nearly or remotely represent that which I know. I hold before my eyes a glorious form, therefore; but after all the glory, whatever may be the nimbus and the effluence around about it, it is to me a glorified form of a glorified man. And I therefore fashion to myself, out of the Spirit, that which has to me, as it were, a divine presence and a divine being, namely a divine man.—Lecture on Preaching, p. 129.

NEED FOR NEW REVELATION

As an evidence of the need for a new revelation of God, such as was given through Joseph Smith, I quote from a sermon by the Bishop of Liverpool, England, as reported in the *Lancashire Post*, of March 21, 1912, as follows:

One of the great needs of the Christian Church is power. We are living in an age of great material power. We have covered the land with new and restored churches; we have spent great sums of money on Colleges and ecclesiastical buildings; we have improved and enriched their services. We have planted new missions in foreign lands, and their settlements in all the great towns. Religion today is wearing silver slippers, and moving in high places, and yet I venture to think there is a strange want of power

about the Church of God, not only in our Church, but about every other branch. The Church at present seems almost overmatched by the power of darkness. Sometimes it seems as if the darkness is gaining on the light. What is the cause of the strange paralysis that has befallen the Church?

He "believed that the Church needed today a new discovery of God; the Church was weak today because God was so distant, so unreal, so dimly seen." The Bishop evidently had not learned of the new discovery of God through Joseph Smith; but to him the need for such a discovery was very apparent.

Naturally, one will desire to know what are the teachings of that great Angelic Church concerning God, that he should be to them so distant, so unreal, so dimly seen. It is explained in the first article of their religion as follows:

There is one living and true God, everlasting, without body, parts, or passions, of infinite wisdom, power, and goodness; the maker and preserver of all things visible and invisible, and in the unity of this Godhead there are three personages of one substance, power and eternity, the Father, the Son, and the Holy Ghost.

Note: three persons of one substance, having no body.

We have considered the need the world had for the re-discovery of God by Joseph Smith. At that time, the Gospel was about to be restored in fulfilment of the Scriptures. Joseph Smith was raised up to be the instrument in the hands of the Lord in its accomplishment; and it was necessary that he have a correct understanding as to the personality of God, that he might be orthodox in his teachings pertaining to the Godhead, and that his faith and knowledge might sustain him in meeting the false ideas and teachings so prevalent at that time, and that he might be able to endure the trials and persecutions he would have to meet, for the Gospel's sake.

FULNESS OF GOSPEL REVEALED

This wonderful revelation of the Father and the Son was followed by the visitation of other heavenly beings—delivering to Joseph messages pertaining to the Gospel and the Church, and the keys of former dispensations, necessary in the accomplishment of his divinely appointed mission, with priesthood and authority from God to administer all the ordinances pertaining to the Gospel of Jesus Christ.

Many revelations were given to Joseph for his guidance in the restoration of the Gospel and the establishment of the Church and kingdom of God on the earth and for the guidance of the members of the Church.

FIRST PRINCIPLES OF THE GOSPEL

The fourth Article of our Faith reads as follows:

We believe that the first principles and ordinances of the Gospel are: first, Faith in the Lord, Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, Laying on of hands for the gift of the Holy Ghost.

There are other principles and ordinances of the Gospel the acceptance of which is necessary to man's salvation. In the preaching of the Gospel we undertake to make plain all the conditions on which salvation is predicated, and to prove our position from the Scriptures. We have given some time to the consideration of the subject of faith as the first article of our religion. The subject of repentance follows faith in logical sequence, and is one of the most comforting of all the principles of the Gospel. By repentance our sins, though they may have been as scarlet, may be washed white as wool, through the blood of the Lamb of God.

Such are the teachings of the Scripture.

The third Article of our Faith reads as follows:

We believe that through the atonement of Christ all mankind may be saved, by obedience to the laws and ordinances of the Gospel.

All the principles, laws and ordinances of the Gospel are made effective for man's salvation through the atonement of Jesus Christ. Repentance means a forsaking of all evil and the doing of good.

Come unto me, all ye that labor and are heavy laden, and I will give you rest.

Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls.

For my yoke is easy, and my burden is light.—Matt. 11:28-30.

This is a beautiful call to repentance. The burden of sin is hard to bear.

Behold, he who has repented of his sins, the same is forgiven, and I, the Lord, remember them no more.—Doc. and Cov. 58:42.

For, behold, I, God, have suffered these things for all, that they might not suffer if they would repent;

But if they would not repent, they must suffer even as I, which suffering caused myself, even God, the greatest of all, to tremble because of pain, and to bleed at every pore, and to suffer both body and spirit—and would that I might not drink the bitter cup, and shrink.

Nevertheless, glory be to the Father, and I partook and finished my preparations unto the children of men.

Wherefore, I command you again to repent, lest I humble you with my almighty power; and that you confess your sins, lest you suffer these punishments of which I have spoken.—Doc. and Cov. 19:16-20.

Baptism naturally follows repentance, for baptism by immersion by one having authority is for the fulfilment of the law, for entrance into the Church and kingdom of God, and for the remission of sins, which have been repented of.

On the occasion of the Pentecost at Jerusalem, under the influence of the Holy Spirit, those of many nationalities were convinced that Jesus Christ, who had been crucified, was what he claimed to be, the Son of God and the Savior of the world. Faith had found place in their souls, and they said unto Peter, and to the rest of the Apostles, "Men and brethren, what shall we do?" (Acts 2:37)

"Then Peter said unto them, Repent, and be baptized every one of

you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." (Acts 2:38)

In this declaration of Peter's, we have taught us in logical sequence, the principles of Faith, Repentance, Baptism and the bestowal of the Holy Ghost.

The Holy Ghost is conferred by the laying on of hands of those having authority, and upon those who have met the prescribed conditions, and are worthy. The Holy Ghost will not dwell in unholy tabernacles. But when a man has repented of his sins and has had them washed away in baptism, he is without sin and worthy to receive the Holy Ghost by the laying on of hands. It is the mission of the Holy Ghost to bear record of the Father and the Son, and of the truth of all things. By the Holy Ghost we may know the Father and the Son, whom to know is life eternal.

The Apostle Paul mentions these principles and ordinances in his epistles to the Hebrews, as follows:

Therefore, leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith towards God, of the doctrine of baptisms and of laying on of hands, and of resurrection of the dead, and of eternal judgment.—Heb. 6:1, 2.

The *Bible Commentary* by Matthew Henry has this to say with respect to the above quotation:

These are the greatest foundation principles, which ministers should clearly and convincingly unfold and clearly apply. In these the people should be well instructed and established, and from these they must never depart; without these, the other parts of religion have no foundation to support them.

GOING ON TO PERFECTION

The Apostle Paul says, "Let us go on to perfection." We read from Peter:

Giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity.—II Peter 1:5-7.

The thirteenth Article of our Faith reads:

We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul—We believe all things, we hope all things, we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things.

I bear you my testimony that I do know that the work in which we as Latter-day Saints are engaged is the Gospel of Jesus Christ, the plan and power of God unto salvation, in the name of Jesus Christ, Amen.

PRESIDENT HEBER J. GRANT

We always have more speakers than we have time in which to hear them. A request was made yesterday, and I renew it, that when our good brethren from the mission fields speak to us they occupy not to exceed ten minutes.

ELDER JAMES M. KIRKHAM

President of the East Central States Mission

I appreciate the opportunity given me to report to you in representing the East Central States Mission. My heart is filled with gratitude for the honor and the privilege that have been given me to labor in that field in preaching the Gospel.

One of the recent outstanding events happening in our mission was the visit of Elder Melvin J. Ballard of the Council of the Twelve. He came just at a time when our missionaries were going into the country for their summer work, as we call it. His instructions and helpful suggestions were an inspiration to them. He promised them that if they would do certain righteous things, they would be blessed in many ways. I want to bear testimony in evidence to you that the promises that were made by him, a servant of God, to those young men and women, have been absolutely fulfilled.

While listening to about fifteen of them bear their testimonies just previous to coming to this gathering I was thrilled with the testimonies which they had, how the Lord had blessed them, and how he had been near to them. It came about, brethren and sisters, because those young people had humbled themselves before our Heavenly Father through prayer and humility. The suggestion was made that they go into the country without purse or scrip, and they did it. A greater part of our missionaries labored that way this summer, some of them going for a month, not spending five cents; they left their money at home, and the result was that they depended upon the Lord. That experience was rich to them because of the blessings which they received. They found the Lord and he blessed and never failed them at any time.

We are having an unusual experience in our mission, by being asked to preach the funeral services of a great many people, several of them non-members of the Church. Two hundred, four hundred, five hundred, and as many as a thousand people have attended these meetings. The sentiment towards the Latter-day Saints is changing wonderfully in that mission. You realize that years ago prejudice was very strong against us at times, but that sentiment has greatly changed. To illustrate: In the city of Goldsboro, North Carolina, where a few years ago we were not able to rent a hall, the great auditorium in the court house in that city was turned over to us when Brother Ballard was there, with an attendance of four or five hundred people. The change is so wonderful that we could use, I am conservative in saying, double the number of

missionaries we have in that field today, because of the opportunities we have. Not only are we finding places, but many people are writing and asking us, "Can't you send missionaries into this locality; we would like to help you?" That request is not confined to members alone, but non-members are offering suggestions such as this.

I have learned, and it has been emphasized to me this summer, possibly more than any time else in my life, that if I want the blessings of my Heavenly Father I must live for them. I must get near to him, and I believe I can express to you this morning the sentiment of the young men and women who are laboring in the field, that when they get close to our Heavenly Father and have his Spirit with them it is most remarkable what they can accomplish. We have been able to touch the heart of stone, so to speak. Those who have been against us have in turn blessed and helped us in our work.

The work of the Lord in our mission field is progressing. We are happy. Young men and women are enjoying good health at this time, and the Lord is blessing us abundantly. I plead with you in all earnestness to send your boys and girls on missions, that they might have the joy and the blessings which come from this service.

A mission is two fold, it works both at home and in the mission field. If you have the faith, as President Grant told us at our last conference, nothing is impossible. What we need is greater faith, and if you have that I promise you that the Lord will bless you and open up the way so that you can send your sons and daughters on missions. My experience has proven it to me. May I be personal enough to say to you that our eighth child is now on a mission in the Eastern states. Recently I said to my wife, "We must send another one of our children on a mission, so that the Lord will bless us." My testimony to you is that when you have the proper faith the Lord will bless you. May we have sufficient faith to help us promulgate the Gospel.

In closing, I would like to say this: During my lifetime in the field of publicity, numbering some forty years, I do not know of any time when the world has watched and given us so much publicity as they have regarding this Relief Program, and every day they are checking our progress. If we do not make good we shall have—well, we are not going to fail—there is no such thing as failure with the Latter-day Saints. We cannot fail when the Lord is with us. The Church Security Program is going to be one of the outstanding testimonies and evidences of this work. I am glad to belong to an organization where the leadership has the inspiration of God to direct and help them, and to help us in all our problems that we have to meet. I pray that the Lord will be with the leaders of the Church and inspire them in the future as he has in the past.

It is my prayer that we may fulfil our part in this great work, because as sure as I stand here God's work is going forward, man cannot stop it. May you and I be able to do our part in this great service, I humbly pray in his name, Amen.

ELDER ELIAS S. WOODRUFF*President of the Central States Mission*

I echo the sentiments of President George F. Richards in his opening remarks when he said he was grateful to the Lord for membership in the Church and the experience which came as a result of it. I am grateful to the Lord that his blessings are everywhere.

When we leave this inspirational center and go to our fields of labor we do not feel alone. I find his blessings wherever I go; we are not alone in the great cities nor in the country places where our people gather. We feel that we are in his presence and that his power is over us.

In the twenty-five branches of the Central States Mission, the fifty-two Sunday Schools and more than a hundred correspondent Sunday Schools where our people gather, the inspiration and blessing of that Spirit is present. It is the light that shines in darkness, as expressed in modern revelation, but the darkness comprehendeth it not, and even those who sit in the light only partially comprehend the blessings which the Gospel brings to us and what it means.

We have two responsibilities in every mission; to look after the organized branches and the converted saints on one hand, and to direct the missionaries on the other. So far as we possibly can we try to keep the two separate; that is to say, allowing the saints and the local people to look after their own local organizations, get their own experiences and make their own development, and not lean on the missionaries. On the other hand to have the missionaries as free as possible to spend their time seeking out the honest in heart. It is not always possible to do this, because the missionaries at times must help the organizations. We try however to take the attitude that when a man presides over a branch he presides over the branch, and the Elders who go into the branch go to him and say, "President, if we can assist you in any way we are glad to do so." In a district where there are no organizations the Elders have the responsibility of taking charge.

To find the honest in heart we pray and ask the Lord to guide us and prepare their hearts to receive us, and yet when the Elders start out in the morning in the great cities or even in the country they hardly know which way to go. But it does seem that the Lord leads us many times to the very homes where he wants us to go. I frequently wonder how many homes there are that the Lord has prepared for us that we do not find, or how near we live to him so that we may obtain the revelations of the Holy Ghost to guide us to these homes. I have no idea how far we fail in that respect.

I am happy to say that the mission progresses and the branches grow in efficiency, particularly in the past year have I been able to note a vast increase in the interest in the genealogical department of the Church and temple work. Many people are now beginning to think about the genealogy of their fathers and we have organized junior genealogical societies with a degree of success that has been very satis-

factory. One young Elder travels through the mission promoting genealogy work. He usually stays about two weeks in a branch and shows them as nearly as he can how they should proceed to improve their work. He also spends the rest of the time in regular missionary work.

Another delightful thing is the development of the missionary. A man came to me yesterday who could hardly speak for the emotion which swelled in his heart. He said: "My boy is home again. I want to thank you for what you have done for him. He is not the same boy that went away at all."

I said to him: "My dear sir, it was the Lord and himself who did it. He submitted himself to the will of God and lived in the presence and power of His Holy Spirit, and he comes back sanctified, strengthened and made a strong character."

We are just trying to do our duty, brethren and sisters, in the Central States Mission. We use our efforts to the best of our ability and we find that the Lord blesses us and opens the way for us. Radio programs are open for us as far as we can fill them. Newspapers give us notices, people listen to our testimony wherever we go. We try to sing the Gospel and preach the Gospel, and put literature in the hands of the people. Your sons and daughters who are with us are performing splendidly. You can be very happy about them. At the present time we have only one case of serious sickness in the mission. We hope the Lord will preserve us from further serious sickness.

May he bless his servants who preside over this Church, that we may continue to enjoy their inspired leadership and your faith and prayers, which I ask in the name of Jesus Christ, Amen.

ELDER JOSEPH J. DAYNES

President of the Western States Mission

I am very grateful, my brethren and sisters, to bring you a report from the Western States Mission. We have there 82 Elders and lady missionaries at the present time, all of whom are very well. We have had some very unusual things transpire, unusual healings, unusual conversions, and particularly have I been impressed with the fine quality of good people who have recently come into the Church. We have had several conversions of friends from the Reorganized Church, and they are becoming a great power in our branches.

The Security project has met with great approval, and our people have been very desirous of doing their full duty. When the Church conceived the idea of asking each of the members to contribute as a Fast offering one dollar per capita, many of our Saints, some of them in remote places, desirous of doing their part have done it wonderfully. One man sent a check for forty-eight dollars to us, asking that we credit him and his family four years in advance with Fast offerings.

Our tithes show a very good increase, likewise our Fast offerings. We have had a number of wonderful missionaries go out into the field

from our mission. We have nine out now, and three others who will soon be in the field, making twelve from our mission who are spending their time in other missions of the Church.

The meeting to which President Grant referred, which was held in Estes Park, August 8th, being the convention of the Institute of Human Relations, was a privilege of unusual importance given this Church. I have heard President Grant give many marvelous addresses, but I think the one given there, in which he gave historical and doctrinal phases of Mormonism, is perhaps his outstanding address. He covered almost everything historical and likewise doctrinal that the Church presents to the world. Many wonderful reactions in the nature of complimentary praise regarding his address have come from those who were present.

Perhaps the outstanding thing that has occurred within our mission was the dedication of the Winter Quarters monument, which took place on the 20th of September, a week ago last Sunday. There were three thousand people at the dedication services proper, and there were fifteen thousand people who came onto the hill during the day, and there have been literally hundreds of people there every day since. In a letter received from one of our lady missionaries, she said: (she had been appointed to be there that day) "There were 150 people came on the hill to ask questions concerning the monument and what it stands for."

We have had a wonderful response from the officials of the city administration in their endeavor to give us that which we needed. I want to quote you just a few words from the remarks of Mayor Butler, given at the time of the dedication:

In meeting here to dedicate this memorial we are but acknowledging the debt we owe to the devoted men and women who gave their lives to the uplifting of this great western country.

We are all inclined, except at moments such as this, to forget how deeply we are indebted to the men and women who crossed the plains in the days when it required sublime faith and undaunted courage to face the dangers and the privations of the long journey.

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We are here, however, to do honor to those who did not reach the goal, to those that sacrificed their lives that others might go forward.

We would be ingrates indeed were we not to commemorate the heroism of these men and women in some lasting memorial such as this.

As the mayor of the city of Omaha I am happy to add my word of recognition of the sacrifices made by these pioneers and to express on behalf of the people of Omaha their appreciation of this monument which is to be unveiled here today.

Governor R. L. Cochran, governor of the State of Nebraska, paid a very beautiful tribute, and I quote a few words from his remarks:

No other events of human history are more soul-stirring than the chronicles of the struggles for the freedom of conscience. No battles ever fought have shown a higher courage than that manifested by a determined people in a peaceful exodus from the scenes and conditions of religious persecution. America was colonized by the refugees from religious intolerance in other lands, by men and women of conviction

who preferred self exile rather than suffer regimentation in the manner of their worship of God.

A century ago there was gathering on a peaceful, fertile Illinois prairie the nucleus of a colony of God-fearing people who sought to rear their children in their own particular faith.

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After a few pathetic years of resistance, during which time the leader, Joseph Smith, was killed, the colony decided to move far westward to establish new homes beyond the Rocky Mountains.

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This ceremony today is in proper keeping with the respect due to those purposeful pioneers who were first to leave their impress on the Christian civilization of the great plains.

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And so, down through the mist of the passing years the Mormon migration has become epochal, significant as an institution having an influence on the social standards of succeeding generations. Subsequent events would seem to have justified the losses suffered, the rigors met and survived. I am humbly disposed to pay reverent homage to the high purpose that inspired the heroic enterprise, and to look upon this field of unmarked mounds as symbolic of the sacrifice that life in every scheme of human endeavor, demands as the price for ultimate success.

I received a letter from the secretary of the Chamber of Commerce of Omaha the day before I left, and I quote a few words from him:

We of Omaha feel that this is one of the most inspirational meetings that has been held here for a long time, and I am sure that all of those who gathered on the hill above Florence left the place better for having been there.

You may be sure that we were more than willing to cooperate with your people in this ceremony, for the leaders of your Church approached this dedication with a dignity that was truly inspiring. The Church of the Latter-day Saints erected their own memorial to their own dead but were happy to have others join in the service. It is a great contribution to the memory of those who pioneered the middle west.

I quote from an editorial in one of the Omaha newspapers the Monday morning after the dedication:

Omaha listened yesterday while Heber J. Grant, president of the Mormon Church, and other eloquent speakers told of the struggles and triumphs of their faith, of its tragedies and blessings, its past and its present, and its hope for the future.

It is a tale that bears telling. Suppose its origin does appear fantastic to Gentile unbelievers. It is not more so than that of other religions that number adherents by hundreds of millions. It is worth while for its relation to humanity's search through the ages for truth.

Starting in New York, taking form in Ohio, coming to growth in Missouri, reaching strength in Illinois, until in Utah it mounted heights of power and influence, the story of the Mormon Church is fascinating as a human document.

Hardships endured at "Winter Quarters" tried their souls and tested their faith, but were borne with resignation. When Brigham Young organized the march to the region he had located beyond the mountains, with songs on their lips and prayers in their hearts, thousands followed on to Utah.

They made the desert bloom, they established cities, with all the

attributes of civilization, schools, churches, factories, to utilize their products, everything connoted by greatness.

Holding fast to their faith, they bore the shock of adversity, of ostracism, patiently striving for the goal they visioned. One need not be a Mormon, nor subscribe to any tenets of the Church, to admire the courage, the fortitude, the industry of this powerful sect.

It is marvelous the response we have had, my brethren and sisters. My testimony has grown day by day as I have studied the reaction of the people as they have contemplated the purposes of our mission. Our Elders and our lady missionaries are reaching many honest, God-fearing people who are receiving the message of truth. And I testify to you that I know that this Church is true, that the Gospel of Jesus Christ and the Church of Jesus Christ of Latter-day Saints are one and the same, inseparable and indivisible. As I learn of it and study it I am more convinced from day to day of its comprehensiveness, its beauty and its glory, and in my work I am happy that I am one who is undertaking to promote its glorious truths.

May the Lord bless us all, I humbly pray in the name of Jesus Christ, Amen.

The "Singing Mothers" and the congregation sang the hymn, "Praise to the Man Who Communed with Jehovah."

ELDER JOSEPH FIELDING SMITH

Of the Council of the Twelve Apostles

I feel to express gratitude for my membership in the Church. I know that Joseph Smith communed with Jehovah; that the Lord spoke to him and gave him commandment to organize the Church and to establish his truth once again in its fulness in the earth. I am grateful for all that has come through that restoration, the knowledge, the faith and the understanding which I have of the Gospel—and I say knowledge, because I have that knowledge.

ENDORSES CHURCH SECURITY PLAN

Just a word I desire to say in endorsement of the Plan which has been spoken of at other sessions of this conference, looking after the interests of the members of the Church. Some have said that this is new. I look upon it as a return to that which is old, which is always new when it is true, for that which is true never becomes old, but it is a return to first principles. I hope that it will lead us in love, in the spirit of sympathy, fellowship and brotherly love, to have the interest in our fellowmen that we ought to have, and increase in our hearts a desire to keep the commandments of the Lord and walk in the light as we understand that light, that we may be constantly guided by his Spirit.

OBSERVATIONS REGARDING TOLERANCE AND BROADMINDEDNESS

I would like for a few minutes to offer a few observations in regard to the question of tolerance and broadmindedness. We hear so much in these days about being tolerant and broadminded. I suppose the world will never know how many crimes have been committed through a misinterpretation and misunderstanding of these terms. Satan is very "broadminded," extremely so as long as he can get people to do evil and avoid the truth. He will teach any kind of theory, or principle, or doctrine, if it doesn't conform to the fundamental things of life—the Gospel of Jesus Christ. He is even willing to teach some truth if he can join that truth with error, and by teaching the error with the truth lead men astray. This is how broadminded he is, and that is how the apostasy came about in the primitive church. The Lord has given to man his agency. That is a divine principle—it is inherent, born with us. We have it because the Lord gave it to us in the spirit world. It is the only principle upon which exaltation can come. It is the only principle upon which rewards can be given in righteousness. Satan's plan in the beginning was to compel. He said he would save all men and not one soul should be lost. Surely he would do it if the Father would give him the honor and the glory. But who wants salvation when it comes through compulsion, if we haven't the power within ourselves to choose and to act according to the dictates of conscience? What would salvation mean to you if you were compelled? And so, that great gift of agency has been given to men. By it we may climb to the heights, we may enter the kingdom of God to sit on the throne and be exalted as sons and daughters of God, but we must be obedient.

Tolerance is not indulgence. I think sometimes the terms have been confused. We must not get so broadminded that we would throw over the fundamental things of the Gospel of Jesus Christ. I heard of one man—and I think he filled a mission—who made the statement, as the report comes to me, that in this enlightened age the Church of Jesus Christ should get away from the narrow idea that baptism for the remission of sins in water is essential to salvation; that we should be broader than that.

AN ANTHROPOMORPHIC GOD

Another man, with similar views, made the statement, so the report comes to me, that we shall have to cease believing in the anthropomorphic God; we must quit thinking of God as being in the form in which man is made. He ridiculed the idea by saying, "Can we worship a God who has to eat, who has to sleep, who has to take a bath?" Of course, in thinking of God as a person, in whose image we are created, we do not necessarily have to think of him as having to conform to all the conditions of mortal existence to which we, under present conditions, are forced to subscribe. But is there anything wrong in thinking of a God who eats? He did eat and has promised to eat again. What is wrong in it? He bathes, at least in fire, so he tells us. We are his off-spring, and he

has given us commandments to serve him in the name of his only Begotten Son as sons and daughters unto God.

BOUND BY LAW

Moreover, we know, because it has been revealed, that all kingdoms have a law given, and that includes the kingdom of God. It is not something that stands apart from all other kingdoms in this regard, and he himself has said: "Unto every kingdom is given a law; and unto every law there are certain bounds also and conditions. All beings who abide not in those conditions are not justified."

The Lord is very tolerant, yet he declares that we are bound by law, and if we violate the law we are not justified, and must remain filthy still. You might just as well try to destroy the law of gravity, or say it is useless, that it has filled its purpose and is worn out, as to say that baptism is not essential to salvation. I believe in being tolerant, but I believe that that tolerance will teach me to observe and keep the law and constantly abide in it, and not to make excuses for my wrong doing by saying I am broadminded.

EVERY MAN'S PRIVILEGE

"We claim the privilege of worshipping Almighty God according to the dictates of our conscience, and allow all men the same privilege, let them worship how, where, or what they may."

I am willing to defend any man in the privilege which is his by his agency. If he wants to worship a cat, or a dog, the sun, or the moon, a crocodile, or a bull—and men have done all these things—that is his privilege. But it is also my privilege and right to try to teach him to do better and to accept a better worship. I will defend him in his rights, and at the same time endeavor to teach him that he may see more clearly and walk in the light of truth.

The Prophet Joseph Smith once said: "The Saints can testify whether I am willing to lay down my life for my brethren. If it has been demonstrated that I have been willing to die for a Mormon, I am able to declare before Heaven that I am just as ready to die in defense of the rights of a Presbyterian, a Baptist, or a good man in any other denomination, for the same principle that would trample upon the rights of the Latter-day Saints would trample upon the rights of the Roman Catholics or upon any other denominations that may be unpopular and too weak to defend themselves."

ONLY THROUGH COMPLIANCE WITH FUNDAMENTAL TRUTHS

I believe in that doctrine. At the same time I am satisfied and I know that the kingdom of God is governed by a definite, fixed law, that cannot be controverted. We cannot change it because we perhaps become modern and say we are broadminded, as some people understand broadmindedness and tolerance to be. It doesn't change the fact in the

least that if we would receive the kingdom of God and enter into its exaltation, we must comply with the fundamental truths, the laws upon which that kingdom is established. We have them, we are the advocates of these principles, they are in our keeping. Why, bless your soul, the whole world ought to come to us with songs of everlasting joy, singing their hosannas to embrace the truth; but I wonder sometimes if we do not stress a little too much the fact that they today are receiving us in kindness. Let us not pat ourselves upon the back too much because we have little opposition. I see a danger in it; but let us go on keeping the commandments of the Lord in humility and truth, and teaching the people the correct principles, drawing them to us by our lives as well as by our precepts. And so I pray in the name of Jesus Christ, Amen.

ELDER JAMES M. PETERSON

President of the Texas Mission

I am very grateful, my brethren and sisters, for the new opportunity which has come to me to go into the mission field once more. I am happy to report our work in the Texas Mission. I bring to you the greetings of our saints in Texas and Louisiana, as well as from the missionaries laboring there.

To the parents of the missionaries I am happy to report that they are well. During the past year we have enjoyed splendid health, and the blessings of the Lord have been with us. We have an exceptionally fine group of missionaries. The parents of these fine young people can well be proud of them. I am sure that they will bring honor to you and to the Church, and to the community when they return to their homes.

Much of the old prejudice and antagonism has disappeared, but there are still many things to dishearten and discourage the missionaries. They need your support. When you write to them write only encouraging things, and avoid anything that may tend to discourage them in their work.

This year Texas is celebrating the one hundredth anniversary of her freedom. At Dallas a fine exposition has been built. Millions of dollars have been spent in the erecting of buildings and places of amusement. We are fortunate in having a booth in the Exposition, manned by our Elders who labor there. Thousands of people stop to see the pictures of our various temples and to hear the discourses of these fine young men. The Gospel message, my brethren and sisters, is finding its way into the homes of both the great and the small. The advancement and growth of the Church, and the publicity which has recently come to it through our relief program and the addresses of President Grant abroad, as well as other favorable publicity, have opened many a door to our missionaries.

Due credit must be given to our Tabernacle Choir and the Organ for the splendid broadcasts coming from this famous old building.

I think I am safe in saying that our most direct contacts come from these broadcasts and the favorable expressions which we hear with reference to them.

We are happy in bearing testimony of the revealed Gospel, knowing that as we are instrumental in bringing people to a knowledge of the truth we are more firmly establishing ourselves in the kingdom of God.

Some years ago there came to our house quite frequently a dear little old lady. She often stayed with us four or five days at a time. At the dinner table we would discuss the topics of the day, the disasters, the storms, the drouth, the difficulties of the business world, and invariably when we had finished she would place her hand on my arm and say: "Never mind. Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

It is strange—possibly it is not strange—how our experiences affect our view-point. For instance, I was looking casually through a magazine and came upon a couple of verses which told of early pleasant experiences and the failure that followed an attempt to find the old pleasures in the doing of those same things. It was beautifully written and touched me. I read it to my wife and she shared my appreciation of it. Then at the dinner table with a group of young people I professed to read it. I put into it all the pathos of which I was capable. When I finished some of them laughed, and others, more respectful, smiled and wondered why my eyes were filled with tears. So it was when this dear little old lady continued to repeat those beautiful words: "Seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you." I only smiled and thought of it as another Bible quotation.

With the passing of the years there has come possibly some slight degree of wisdom, and with it the experiences that enable one to see more clearly. But not until I had seen the world turned upside down, so to speak; not until I had seen gigantic financial institutions topple as a house of cards; not until I had seen the fruits of a lifetime of labor and sacrifice and hardship swept away as with a puff of wind; not until I had seen men go down to work in the morning hopeful and full of enthusiasm, and then saw them standing at night, heartbroken and penniless, did I come to realize, in a degree, the meaning of those precious words.

My brethren and sisters, are we seeking first the kingdom of God and his righteousness? Are we giving ourselves freely and willingly to his service? A missionary told me this story of his sister who had written him from home for advice. A young man had come to pay his attentions. He was tall and handsome as young lovers go; she was young, vivacious and liked him. Came the end of the week, and he proposed a trip into the mountains for the Sabbath. She hesitated and then quickly remembered that she was a Sunday School teacher, and that her class of little ones would be waiting for her on the morrow. So he went with others into the mountains and left her with her Sunday School. Came the end of another week, and the renewal of the proposal

that they spend Sunday in the mountains. Now she had had time to think it over and was ready with an answer. She told him that the Sabbath was a very sacred day to her; that she had been taught from childhood to remember to keep it holy, and that she could not be induced to break it however tempting the invitation. The next morning as she was leaving her home for Sunday School a large automobile drove up to the house and in it were the aforesaid young man and a group of young people. With all the enthusiasm of which young people are capable they urged her to accompany them and all but lifted her into the car. I do not know the workings of her mind; I do not know the vision that held her to the right. I am inclined to the belief that she knew nothing of these sacred words of the Master, but somewhere in her mind was the essence of that commandment: "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

True to the teachings of a fine Latter-day Saint home she has found the way to the kingdom of God. And so may we and all who seek him and strive to keep his commandments. But let us not suppose that we may find it by a mediocre or haphazard living of the Gospel; but rather let us dedicate ourselves, brethren and sisters, to the service of the Master, and in remembrance of his suffering and sacrifice for us devote ourselves to the keeping of the commandments which he has given us, that we may come to know the beauties of his kingdom and the joy of his eternal progress, I pray in Jesus' name, Amen.

ELDER LEVI EDGAR YOUNG

Of the First Council of the Seventy

I pray that what I say this morning may be dictated by the Spirit of the Lord.

An ancient American prophet whose name was Moroni once wrote:

And now I speak unto all the ends of the earth—that if the day cometh that the power and gifts of God shall be done away among you, it shall be because of unbelief.

* * * * *

Awake, and arise from the dust, O Jerusalem; yea, and put on thy beautiful garments, O daughter of Zion; and strengthen thy stakes and enlarge thy borders forever, that thou mayest no more be confounded, that the covenants of the Eternal Father which he hath made unto thee, O house of Israel, may be fulfilled.

James, a disciple of our Lord, says:

If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.

There is something calamitous happening in the world today; it has slowly been destroying our spiritual lives. I refer to the fact that human life on the one hand and religion on the other have been drifting apart. They are drifting apart today, and this is one of the greatest

calamities of all history. We realize that the world has made wonderful strides in science and invention during the past century. From a material standpoint no one doubts the greatness of the age in which we are living. Electricity and mechanical inventions have changed our economic and social lives. Magnificent have been the achievements of men; still more splendid will they be. The nations of the world have accumulated great wealth but the love of money has pushed aside their love of God. The conscience of Christian creeds has become blunt to the primary distinctions of right and wrong and the world is drifting to some ignominious end.

When we look back to a century ago, we see here in America, a people strong in honesty and fortitude, subduing nature and building homes and cities. They traveled in small boats, ox-carts, and horse drawn wagons. The farmer was using the type of tools that resembled those that were used in the days of the ancient prophets. It took from May to early autumn to travel from the Atlantic to the Pacific ocean. There were no railroad trains; and steamboats were just beginning to ply the rivers of the West. Newspapers were printed by hand at the rate of two hundred copies an hour. Thought was transmitted only as fast as one could travel. Then came the age of machinery. Inventors gave us the telegraph and telephone; modern farming machinery, and ultimately the automobile and airplane. During the last years, the science of medicine has all but conquered disease. Space has been annihilated by the forces of travel, and the radio has brought the voices of men from the far-off quarters of the earth. The age has been one of marvelous thought and progress, the like of which the world has never seen before.

As a result of this progress in the line of science, and the coming of foreigners to our shores, our civilization has become complex. Law-making bodies have created laws by the thousands, until we have come to believe that government is the source of righteousness; that government by external means is the spring of morality and spiritual life. The morale of America has drifted to a very low state; this is also true of all the civilized world. Our moral autonomy has gone, and men and nations have forgotten God. Satan is offering the kingdoms of the world to those who will fall down and worship him. The temptation of Jesus after his baptism has become today the temptation of men. Yet nations are crying for Peace. They have organized leagues of peace; they have made some determined efforts to do away with war; they have all failed for the reason that peace movements have not been founded on a proper comprehension of righteousness and truth.

When our forefathers met in Carpenter's Hall in Philadelphia in 1774 to draft some system of government by which the colonies could carry on, an old minister, Dr. Jacob Duche, was called in to offer a prayer, and as he prayed, John Adams tells us that tears "gushed into the eyes of all present." It was a fervent prayer to the Lord and I quote it in full for it carries a message of faith to us:

O Lord, our Heavenly Father, high and mighty King of Kings, Lord

of Lords, who dost from Thy throne behold all the dwellers upon the earth, and reignest with power supreme and uncontrollled over all kingdoms, empires and governments, look down in mercy, we beseech Thee, upon these American States who have fled to Thee from the rod of the oppressor, and thrown themselves upon Thy gracious protection, desiring to be henceforth dependent only upon Thee.

To Thee have they appealed for the righteousness of their cause. To Thee do they now look up for that countenance and support which Thou alone canst give. Take them, therefore, Heavenly Father, under Thy nurturing care. Give them wisdom in council, and valor in the field. Defeat the malicious designs of our cruel adversaries. Convince them of the unrighteousness of their cause, and if they still persist in their sanguinary purposes, O let the voice of Thine own unerring justice, sounding in their hearts, constrain them to drop their weapons of war from their unnerved hands in the day of battle.

Be Thou present, O Lord of Wisdom, and direct the Council of the honorable Assembly. Enable them to settle things upon the best and surest foundation, that the scene of blood may speedily be closed; that order, harmony and peace may effectually be restored, and truth and justice, religion and piety, prevail and flourish amongst Thy people.

Preserve the health of their bodies, the vigor of their minds. Shower down upon them and the millions they here represent, such temporal blessings as Thou seest expedient for them in this world and crown them with everlasting glory in the world to come. All this we ask in the name and through the merits of Jesus Christ, Thy Son, our Savior. Amen.

When the government of the United States was finally organized under the God-inspired Constitution, it was the result of toil and blood; and faith in the providences of God. The age-long barriers of class were done away with, and those founders declared that here in this nation, there should be no slave; there should be no king; nor master; nor subject. The fathers of the republic said to us: "We are all children of God, free and equal."

Are we going to abandon our heritage? Shall we "look unto the rock whence we were hewn?" It was a wise piece of advice when the ancient psalmist wrote: "Remove not the ancient land-mark which thy fathers have set." Have we come to the time when we shall have to guarantee payment in silver before our citizens will go to war to protect the ideals of our government? If we have, then our citizenry have lost the ideals of the founders, and have forfeited their rights and the finer feelings of what we call patriotism. When the American Revolution and the Civil War were fought, men went to war because of their love of country. They believed it a divine duty to die for their country. They were reared in the belief that sacrifice for truth is a divine injunction of God. Many of us recall the words of Garibaldi, the Italian liberator, when he spoke to the youth of Italy. Said he:

Fortune, who betrays us today, will smile on us tomorrow. I am going out from Rome. Let those who wish to continue the war against the stranger, come with me. I offer neither pay nor quarters, nor provision. I offer hunger, thirst, battles and death. Let him who loves his country with his heart and not with his lips only, follow me.

Hunger, thirst, forced marches, battles, death.

Such was the offer—nothing more—remarks the historian Tre-

velian. Today we are purchasing souls for war; we are offering idleness for work; we are dissipating the resources that God gave us; we are trying to solve our problems from without, and not from within. Jesus said on one occasion: "I am come that they might have life, and that they might have it more abundantly." This sentence was the basic thought of his religion. He gave us the meaning of rich and radiant living. He told us to live our lives from *within*; and in this should be our power, which is the "inner light," the light of God ever leading us on. The forces which are to make the world the world it ought to be, are now within it. These forces are the divine principles that were taught by Jesus Christ our Lord. By these principles knowledge will be higher, ambition nobler, and life more divine.

My brethren and sisters, it is religion that must solve the problems of our civilization today, and if we do not go back to God and the religion of the Master, our western civilization is destined to be destroyed. Religion at its best has supplied, and it can now supply, "the motives, faiths, insights, hopes, convictions, by which men inwardly come to terms with themselves and with their fellow men." We must come to a new spiritual ascendancy over our *baser selves*. To achieve *peace* in this world of ours, this will have to be done. We must come to religion by way of life, and a deeper desire within to live life well. As soon as we strike this road again, we will find the high way where the seers and prophets of the spirit are walking; and above all we will distinguish there the footsteps of the Son of God. We will bring our lives into the inner world of man's divine life and light. Once more we will bring God and his Son back to us through the inward and not the outward; through our faith and confidence in the Savior of the world.

You and I and all people will have to do away with hatred in our hearts. The inner light is the light of God; it is the light of love and truth. As I walked to this meeting this morning a man handed me a vicious document of hatred for the Jews. I wish to say unhesitatingly that I love the history of the Jews. They gave us the greatest book of all time, the Holy Bible, and they played a large part in the American Revolution. A Jew raised his voice in the Continental Congress one time and said, "It is for God and hence for right." The Jews are, as a whole, a noble race. All people have their failings but we must come to love the peoples of the world and do away with hate.

The German Lessing, who wrote "Nathan the Wise," put these words into the mouth of the Jew and the Christian who were conversing. The Jew said: "O Christian, I understand you now because of the spirit of your Christ that is in my soul." And the Christian replied: "O Jew, I understand you because of the spirit of your God and our God."

The spirit of the American government must be restored. Man must earn his bread by the sweat of his brow, then the old time patriotism will again be in the hearts of men.

The real test of the strength of civilization is in the moral capacity of the rank and file of the citizens to give up the pleasures of the present

for greater rewards in the future. This quality is the foundation of both moral and spiritual character. The social security of a nation is based on the character of the citizens, not on the amount of material comforts the government may bestow upon them. Hard work and sacrifice make men strong. Ease and gifts from any source are destructive to efficiency, character, and citizenship. Social security is in the character of the citizens and hence must come from within. Social security can not be bestowed from without.

The Abby Genty, a French savant during the French Revolution, declared before the students of Paris University that "the independence of the Americans is the event most likely to accelerate the revolution which is to renew the happiness of the world. In the bosom of this new nation are the treasures which are to renew the world." He named the relief to crowded Europe as one of the blessings to come to mankind. The Emancipation of Slaves, the End of Conquest, Universal Peace, the Conversion of the World to Christianity, are others. All these were to spring from the truth, honor, and the virtue of three millions of Americans who believed in God. America has given us an ideal. It is not gold, nor silver, nor brass, nor iron which makes success. It is truth, honor, and justice. It is faith, hope, and love. It is, as the learned Abby suggested, on the virtues of mankind and the freedom of mankind that the future of mankind is to be builded.

When we have learned the Christian way of living and have gone back to God, then the words of another sage will come true:

It will change everything.
I can see the end of war in this, some day.
I can see the joy of women and little children, some day.
I can see cities and great spaces of land full of happiness.
I can see love shining in every face.
There shall be no more sin, no pain, no loss, no death—
Only Life, only God—some day when
The world shall have learned.

I pray that we may sense keenly two things this day. I pray that the Spirit of our Lord and Savior may find lodgment in our souls as never before, and that we may hold sacred as a trust of God, the Constitution of the United States. God grant that we may always see the right, I ask in Jesus' name. Amen.

ELDER RUFUS K. HARDY

Of the First Council of the Seventy

I am thrilled with the thought today that this body of men and women have enjoyed, since this conference convened, the true spirit of the Lord Jesus Christ, and, that from the very commencement of our exercises advice and admonition have been given to this people in a spirit of love and solicitude, and also in a way and manner which

will, I feel sure, sink into the hearts of us to the end that we shall not be turned aside from the sacred duties which devolve upon us.

I am reminded of the statement of one of the prophets of old when he said: "Oh Lord, I know that the way of man is not in himself; it is not in man that walketh to direct his steps."

And, so, as I cast my eyes over this great congregation and think of the things that have transpired, the things which today are transpiring, and the things which in the future will transpire, I feel sure that this prophecy was not directed to the individual, but rather to the collective horde of mankind upon the earth. Surely and truly this people should be a people filled with gratitude and praise unto God our Eternal Father for the mercies and the blessings which have come unto them. We have had evidence of God's handiwork in all we have been hearing, and even in these past two weeks I personally think, at least to me, has come another testimony of this Gospel, which in no other way could have come.

I refer to the pilgrimage which will become history, which was taken back over the familiar pioneer trail to Florence, Nebraska. There, upon that sacred hill, made so by the bodies of hundreds—they say nearly 600 people—who laid down their lives, and at a time when it was virtually a wilderness, and under the most trying circumstances. There came from their ashes and their dust a spirit which blended into the lives of the men and women who fortunately attended this dedicatory service, a something which bore to them the truth and divinity of this great work in which we are now engaged. When we heard our leaders, the authorities of our Church, telling of this wonderful pilgrimage of our forebears, and then heard the governor of the state of Nebraska, the mayor of the city of Omaha, and Carl R. Gray, the president of the Union Pacific Railroad System, all uniting their voices with ours in testimony of that which had been done, surely, I said to myself, this is virtually a whispering spirit from the dead. And, at night, as we assembled in that great and wonderful Joslyn Memorial, that great temple of marble, erected in Omaha with its art gallery, and the seats upholstered in the last word of the art of the upholsterer, and saw our brethren who were there, the Presidency of the Church, the Apostles and others as they sat on the stand and spoke to that large audience, surely gratitude filled every heart of those who had gone to pay honor to their departed loved ones who were buried in the Florence cemetery. It was my privilege to sit next to two gentlemen who were inclined to talk a little, and they said as the service went on: "They are all spell-binders, aren't they?"

Then, as Senator Smoot finished his address one said to the other: "You know a man of such national prominence as Reed Smoot, who will give attention and pay heed to that which he is saying certainly deserves attention; we ought to do something ourselves, because I am sure that what he says has in it all the ear marks of worthwhile endeavor for mankind to listen to and follow."

These things, coupled with the things which today are going on in our very midst, the advice and counsel of the authorities of the Church, asking us to go forward and carry out this wonderful system of our relief program, and that system which has arrested the attention of the United States as a whole, and, I am sure, foreign countries as well, ought to speak to you and to me this word, that it is truly the inspiration of the Holy Ghost through God himself that these things come to this people who a few years ago were persecuted and driven from pillar to post, and yet today stand out shining lights before many people, exhibiting that which the Gospel has produced among the children of our Lord and Savior Jesus Christ. Truly, in the world today, if we will stop and think of the prayer Orson Hyde uttered on that sacred hill in Jerusalem, it is being more fully realized and comprehended than we ourselves, I think, can understand. God has said to us that he would make us lie down in green pastures, and lead us beside the still waters; that he would guide us in paths of righteousness for his name's sake, and I am sure he is doing it. I know that the statement of Jeremiah is being fulfilled wherein he said: "Oh Lord, I know that the way of man is not in himself; it is not in man that walketh to direct his steps."

My prayer is for courage, faith, hope, and above all, thankful and grateful hearts to God for that which we have received, and that which we are receiving. May God grant us these things, I humbly pray in the name of Jesus Christ. Amen.

The "Singing Mothers" and the congregation joined in singing "The Star Spangled Banner."

Elder Lorenzo H. Hatch, President of the Granite Stake, offered the closing prayer.

Conference adjourned until 2 o'clock.

SECOND DAY

AFTERNOON MEETING

The fourth session of the Conference commenced promptly at 2 o'clock Saturday afternoon, October 3, with President Grant presiding.

The Relief Society "Singing Mothers" furnished the music for this meeting. The opening number was an anthem, "How Lovely Are Thy Dwellings, O Lord." (Rheinberger).

The opening prayer was offered by Elder Martin Twitchell, President of the Garfield Stake.

The Relief Society "Singing Mothers" sang "Seraphic Song" (Rubenstein)—Mrs. Bessie Morley, Alto; William Hardiman, Violinist.

ELDER GEORGE ALBERT SMITH*Of the Council of the Twelve Apostles*

I feel very grateful to be in attendance at this conference. I have been thinking of the brethren who are not here because of illness or due to the fact that they are in foreign lands. They are deprived of the companionship that we enjoy but wherever they are if in the line of duty they may partake of the Spirit of our Heavenly Father.

I have rejoiced in the sweet strains of music to which we have listened, to the prayers that have been offered and to the discourses that have been delivered.

ETERNAL HAPPINESS THROUGH OBEDIENCE AND SERVICE

We are greatly blessed as a people and we have need to express our gratitude in service, not only in lip service, but by giving of ourselves to the blessing of mankind. Our eternal happiness will be in proportion to the way that we devote ourselves to helping others. It will be conditioned upon the things that we do and say while we are here in mortality.

This is a probationary condition for us. Our Heavenly Father gave our first parents an opportunity to come and he told them what they ought to do, and all down through the ages he has been instructing us through his prophets. Wherever the people have listened to the prophets they have had success and happiness and they have been making preparation for eternal joy. Where they have refused to be mindful of the teachings of the Lord through his servants, they have paid the penalty. Not only have they suffered in mortal life, but they have forfeited the blessings that they might enjoy in immortal life.

Think of the experiences through which we personally pass while here in the world and of the centuries of history available from which we may learn valuable lessons.

DESTROYED BECAUSE OF THEIR WICKEDNESS

By reading the Old Testament we learn that for a long period of time after Adam came, the people, exercising their agency, determined to have their own way and followed after the teachings of the adversary until they were too wicked to live. The flood came and only those were left who had been obedient and had sought to do the Lord's will. Abraham tells us of the destruction by fire of the people of Sodom and Gomorrah because of their wickedness.

Why was it necessary for the flood to come? Why did the Lord permit the cities of the plains to be destroyed by fire? It was because the people would not take advantage of their opportunities. They were not only wasting their lives here upon the earth but were also bringing into the world another generation which would follow their bad example. In both cases, it seems to me, our Heavenly Father in his wisdom and mercy cleansed the earth by the flood and cleared the way for a righteous

people to dwell here if they would. The cities of the plains were burned that their wickedness might not continue to jeopardize other communities and children as yet unborn.

THE EXPERIENCES OF JACOB AND HIS SONS

We remember the experiences of Jacob. He resided in a country which was fruitful and he was prosperous but in the mercy of the Lord who knew all things, Joseph, one of Jacob's sons, was sold into slavery by his own brothers and taken to Egypt. After he had been there some time Joseph being inspired by the Lord became the chief adviser to Pharaoh and directed the people to prepare for a deadly famine that was to follow seven plenteous years. Joseph not only brought a blessing to the people of Egypt but because he kept the commandments of the Lord he was the means of saving his father's household from starvation by bringing them to a land of plenty.

Then Moses came, and, directed by the Lord, led the people who had become slaves in Egypt out of their bondage, into the Promised Land. When they kept his commandments they prospered; when they refused to keep his commandments they paid the penalty of their disobedience.

These were the people that were saved from the Egyptians and from drowning in the Red Sea when the Egyptian army was destroyed there, who were fed by quails and by manna from heaven, saved from thirst at Horeb when water gushed forth from the rock when commanded to do so by the Lord, and guided by a pillar of cloud by day and a pillar of fire by night.

PRINCES OF ISRAEL—DISOBEDIENCE AND DESTRUCTION

There were in that day, as there have always been, those who prided themselves upon their intellectuality and ability. Upon one occasion while in the wilderness Moses told the camp to do certain things. There were some of the princes of Israel, men held in high esteem—among them Korah, Dathan and Abiram—who refused to comply with the request of Moses and informed him that they were holy. Because they had transgressed and become darkened in mind they didn't realize that the adversary was influencing them. They refused to do what the Lord wanted them to do—not what Moses desired of them but what the Lord required of them. And then they defied Moses and criticized him and found fault with him. The result was that a large number of them were swallowed up in an earthquake, and about fourteen thousand seven hundred others who complained because of what had happened to Korah and his followers were suddenly swept away by a plague.

All down through history not only has there been spiritual distress but physical distresses have followed the people of God when they have been instructed what to do and have refused.

AT THE TIME OF THE SAVIOR

We come to the time of the Savior. He was the Son of God, and as

long as people listened to his advice and counsel they had their blessings, but they failed to keep his commandments and the result was that the people from whom he came were scattered. Jerusalem was destroyed and a terrible condition arose. But prior to that time the Lord knowing what would occur took a remnant of his people and brought them across the mighty ocean to the Western Hemisphere.

THE DESCENDANTS OF LEHI

It was during the reign of King Zedekiah, six hundred years before the birth of Christ, that Lehi, a servant of the Lord, crossed the ocean with his family. It was a new world to them. They were at the mercy of the winds and waves of the sea, but the Lord provided them with a compass whereby they might know which way to steer their vessel to arrive at their destination.

But some of the sons of Lehi rebelled and whenever they rebelled the compass would not work and they drifted hither and thither until they would repent. When they turned to the Lord the compass operated and they could steer their vessel in the direction of its destination.

They came to this country. Soon after their arrival Laman and Lemuel became rebellious and they and their group refused to listen to the advice of their father or their younger brother Nephi whom the Lord had inspired. Nephi, desiring peace, went into another section of the country with his followers and left that which they esteemed to be a better part to Laman and Lemuel and those who followed them.

What was the result? Those who kept the commandments of the Lord prospered. As long as they were faithful they were blessed and became a mighty multitude. Those who followed Laman and Lemuel because of their wilfulness were cursed with a dark skin and later became known as Indians. They lost their written language. They retained the story of their former lives and the lives of their parents by tradition. Nephi's people remained white and as long as they honored God and obeyed him were marvelously blessed.

After his resurrection the Savior visited America as he had promised and conferred upon the faithful people the same blessings that he bestowed upon those at Jerusalem. He gave them the priesthood and ordained apostles. He told them what they should do as a Church, and for two hundred years they were a righteous people. They kept his commandments and they were happy. Then came a period of wickedness and the destruction of the white race by the Lamanites.

When Columbus discovered America the Lamanites were here in large numbers. They had lost their written language and knew of their ancestry only by tradition. They were a degraded people. They had suffered the penalty of refusing to take advantage of the opportunities that the Lord in his mercy had offered to them when he brought their ancestors to America.

MODERN PROPHETS AND EXPERIENCES

The Lord raised up mighty men to establish the United States of

America, and we became a nation. He gave us a glorious Constitution for our guidance and protection. He revealed himself again to the children of men and gave us another prophet. This prophet was only a youth but the Lord blessed him and magnified him and gave to him revelations. He organized a Church as commanded and we are members of that Church.

The purpose of it was to prepare us to live eternally right here upon this earth, not upon some other earth. The Lord in his mercy restored the priesthood that had been lost to the earth. As martyrs for the truth, this prophet Joseph Smith and his brother Hyrum sealed their testimonies with their blood.

But the Lord raised up another leader. Brigham Young was called. And the people followed him and came into these mountain vales. I know of no people who have ever lived that have been more wonderfully blessed than have the people who followed President Young out into this section of the country. It has been my privilege within the last few days, in company with three of my brethren, to cover most of that trail. We came from Nauvoo along the route the first company followed and saw where they were camped at Sugar Creek, Garden Grove, Mount Pisgah, and other places. They were a courageous people.

Winter Quarters, where the monument was dedicated two weeks ago yesterday, has been referred to here. The people were absolutely expatriated from their own lands, not for any wrong that they had done, but the Lord as in the case of Joseph in Egypt had a mission for them to perform. Joseph had not committed any wrong when he was sold into slavery and cast into prison, but he was needed and he had the courage to face his problems and became the savior of his race.

So it was with those who had turned their backs upon civilization, many crossing the Mississippi river and the plains of Iowa in the winter. Many came later to the valley of the Great Salt Lake from other parts of America and from Europe.

I stood just a few days ago upon the ground near Iowa City where three thousand of our people who had come from the east and from the old world, desirous of being with the body of the Church and unable to afford teams and wagons, began their pilgrimage with handcarts. We went over the trail where they traveled and saw where they had been. Many of them laid down their lives as a testimony of their faith in God. They gave their all and thereby became martyrs for the Gospel of Jesus Christ. They have earned eternal life in the celestial kingdom, the highest reward of all.

Driven from their homes in so-called civilization they suffered from exposure and the want of every comfort, facing dangers seen and unseen and passing through every unpleasant experience that you can think of they laid the foundation of this beautiful city and other happy communities. They gave to us this building in which we worship today. They began the Temple that is upon the ground just east of us. And we

were fully established in the tops of the mountains before the passing of Brigham Young.

NO SAFETY EXCEPT IN RIGHTEOUSNESS

I have covered several thousand years of time in a few minutes but the thing that I would like to emphasize is that all through this period those who kept the commandments of the Lord were laying up treasures in heaven that nobody can take from them. They are sure of eternal life in the celestial kingdom. What of those who refused to do what the Lord would have them do? Think of those people in the days of Moses who ignored the advice of our Heavenly Father and were swallowed up by an earthquake or were destroyed by a plague. They forfeited all because of disobedience. But do we realize that in our own day and in our own time if we fail to keep the commandments of our Heavenly Father the difficulties and distresses that afflict mankind generally will come to us. The only assurance we have of safety is on the score of righteousness. There is no other way.

OUR PRESENT PRESIDENT'S ADVICE REJECTED

There are those among us today who have been blinded by the philosophies and foolishness of men. There are those who reject the advice and counsel of the man that God has placed at the head of this Church.

I am grieved as I stand here and think of the way we rejected the counsel of President Grant. And I don't want to be counted among that "we" for I was not—but there were those among us who rejected the advice of the President of this Church and voted to repeal the Eighteenth Amendment and approved of bringing intoxicating liquor back into our community and legalizing it. That action has increased our accidents and murders and thousands of the sons and daughters of America are losing themselves and are being debauched beyond the possibility of recovery.

Had we listened to the man who stands at our head and done our duty we would not in this valley and other places be suffering from the distresses that have come upon us, at least, we would not be responsible for them.

People who haven't very much information suddenly come along with a bright idea, and they suggest "this is the way" or "that is the way," and although it is in conflict with the advice of the Lord some are persuaded to try it. The Lord has given safe advice and appointed the President of his Church to interpret that advice. If we ignore what he advises, as the President of the Church, we may discover that we have made a serious mistake.

THE LORD INTENDS WE SHALL WORK

He has advised us to work. He has advised us to take care of our-

selves and not become objects of charity. He has advised us not to look forward to the time when we can sit down in ease and live upon the efforts of somebody who is more industrious or more successful or more faithful.

He has advised us to be real men and real women. I want to say to you, my brethren and sisters, if you will take that counsel, if the membership of this Church will carry out the program that has been started God will bless us. We will have joy and satisfaction in our homes. We will not be concerned as to the conditions that exist abroad. More than that, there will be peace and love in our homes and that comfort that can only come from our Heavenly Father. That is the plan. Do you believe it? Do you believe that this is the Church of Jesus Christ of Latter-day Saints? Do you believe that Joseph Smith was a prophet of the Lord? Do you believe that the man who stands at the head represents our Heavenly Father? He may make mistakes. The Prophet Joseph made his. Moses, the greatest leader of ancient times, made his mistakes. But I want to say that as long as the Lord sustains his leaders we should sustain them. Today the men who stand at our head are unselfishly giving of their time that not only we but the world in general may be blessed. As long as the Lord gives them physical strength, mental power and spiritual light, if we are wise we will follow their advice and counsel.

When I think of those who came here into this arid country, how they divided the little substance they had with one another, how they worked with their hands, not only the men but the women and the children, I tell you it is a serious thing whenever we or any other people set up a regulation that says to our boys and girls: "You shall not work until you are eighteen years of age."

That is not the Lord's way. Our Heavenly Father intended that we should work. He made it possible for us to work in this land and will continue to do so. One of the greatest curses that could come to humanity would be to lose the power to work, and yet many seem not to appreciate that fact.

WHAT OF THE FUTURE

I am thinking of the future. I am thinking of the handwriting upon the wall in the days of Daniel and Nebuchadnezzar. I am thinking of the conditions in the world today. The Lord has drawn you out of the world, has brought you to the fastness of these great hills, has given you an opportunity that you may be preserved from the evils of mankind if you will, and has promised you eternal life in the celestial kingdom if you will be faithful.

I am grateful today for the blessing that is mine. I am thankful for membership in this Church. I am happy to be identified with the men who are in its leadership and I am thankful to be a member of the Church to which you belong and to associate with you in the flock.

We can read the history of mankind and see that when men honored

the Lord they were happy and prosperous; when they turned their backs upon him and listened to the adversary of all righteousness, they lost their blessing and were often destroyed. Yet, with all that information before us, there are good men and good women in our own communities who are blinded by the philosophies of mankind, and they are going along in the broad way that leads to destruction and unless they repent of their sins and turn back, they will be lost.

HAPPINESS IN PROPORTION TO RIGHTEOUS LIVING

There are many things that might be referred to wherein we are falling short, but I see many successes attained. I also see the joy and happiness in the homes of our people, and I pray that as a people we will look for the light and not for the darkness, that we will follow our leaders and not the trailers, that we will go forward, each realizing that we live independent lives, and our eternal happiness will be in proportion to our righteous living. The Lord has offered us opportunities for development that the world has never known before. Are we going to be blinded by the foolishness of others and lose our privileges, or will we cling to the iron rod with our faces to our problems and our backs to those who would lead us astray?

So, Father in heaven, we are grateful for our membership in thy Church. We desire to be worthy of it and with thy help we will prove our devotion to thee and thy cause. That we may continue so to do and gain eternal life in the celestial kingdom in the companionship of the best men and women that have ever lived or will live upon the earth, I humbly pray in the name of Jesus Christ. Amen.

ELDER ORLANDO C. WILLIAMS

President of the Spanish-American Mission

My brethren and sisters, this glorious sight takes my breath away from me. This is a glorious privilege that I am today adding to my privileges and blessings that have come to me as a result of this Gospel, and I am grateful to my Heavenly Father for it.

I am happy to report the Spanish-American Mission. Although it is new in name yet this mission has existed for many years as a part of the Mexican Mission.

I say to the parents that your boys and girls, the Elders and lady missionaries in this mission are well and happy in the work that they are doing in spreading the principles of this Gospel. We have had very little sickness among the missionaries during the summer months, some slight colds as a result of extreme heat in the southwest and along the Mexican border, but at this time they are all well and happy.

It would be a source of joy and would gladden the hearts of each and every parent if they could hear the prayers that the missionaries are offering daily in their behalf, giving thanks for the privileges given them,

and they are praying that the Spirit of the Lord will continue to bless you at home, that you will enjoy the same privileges, the outpouring of the Spirit of the Lord that they enjoy, and that it will be possible for you to continue the means whereby they are sustained in the mission field.

Brother George Albert Smith in speaking of the Book of Mormon and the promises of the Lamanite people therein contained, reminded me of the fact that my assignment is to this people, that it is my duty through the help of the missionaries that have been sent to me, under the inspiration of the Spirit of the Lord, to carry the Gospel to this people, that they, through the blessings of the Gospel, may be redeemed, that they may be restored to the former knowledge that their parents had, and that they may be again restored to that glory that once obtained upon these continents, as evidenced by the wonderful ruins that have been excavated in Mexico and in Central America.

Theirs was a mighty race, a vast civilization ,at one time. As has been stated here previously in this conference, these things were unknown at the time of the coming forth of the Book of Mormon. The Prophet Joseph Smith was an instrument of our Father in heaven and gave to the world a knowledge of things that were past and a knowledge of things that would be proven to them in the future.

Today these are demonstrated facts.

I was interested in the remarks of President Richards before the class at the Mission Home this morning, wherein he said that in the early days of this Church, the missionaries were sent forth among the inhabitants of the earth to tell them that the restoration of the Gospel was about to take place—that the priesthood was to be restored and that the keys would be restored to the Prophet Joseph and his associates by those heavenly messengers who had held them in former dispensations. He pointed out that the duty of the Elders and the missionaries in the world today had changed—that it is their duty to testify that these are demonstrated facts, that these heavenly messengers have come, that the Gospel has been restored, and that they are messengers bearing the authority of the living God in representing these keys and giving this message to the world.

I rejoice with you in the priesthood and the authority that is in this Church. I rejoice with you in the leadership thereof.

It is my prayer that we shall ever be found in harmony with it. I hope the day will never come when I shall be without responsibility in this Church, because it is the one thing that will keep us safe, that will keep us in the paths of truth and righteousness and that will make of us servants of our Heavenly Father and enable us to do his will here upon the earth.

I rejoice in the inspiration that has come to us today and yesterday through the previous speakers. I only hope that through the Spirit of the Lord I shall be able to carry this enthusiasm and these messages back to our missionaries—and that we may spread it to the people with whom we are called to labor.

I would like to say to the parents who are sending missionaries into

the mission field that the people among whom we labor are some of the finest people that inhabit the earth. They are a kindly people. It is true they are meek, but I am reminded that in Matthew, the Savior speaking on the mount, is there reported to have said: "Blessed are the meek for they shall inherit the earth."

I am wondering if this has any significance when applied to the Lamanite race. I believe that it has. They are humble; they are meek; they are in humble circumstances. They have been a down trodden people for many generations and yet back of all that are the promises contained in the Book of Mormon to Lehi and his family when they were guided to this land, that it was to be a land of promise to them and their posterity forever—a land choice above all other lands.

Is it possible that the day is at hand now when those promises will be fulfilled and when this meek, down-trodden people will inherit the earth? I hope so. I believe that it is here. If you could see what the Gospel is doing for this people, how it lifts them out of bondage and raises them to new heights, I am sure you would feel as I do the thrill that comes to those who see the lives of these people and the transformation that comes to them through the blessings of the Gospel.

It is my desire to work earnestly and faithfully to discharge our obligations, to carry this message to this people, that in the own due time of our Heavenly Father these blessings will come to them, that these promises may be fulfilled, that they may return to a knowledge of the Gospel and that they might again become a white and delightsome people, full of truth and zeal and of the energy and the faith that was exhibited during their periods of faithfulness in the Book of Mormon times.

I want to say to you that when the Gospel has reached them and touched their hearts there is not a more faithful people, a more diligent and obedient people upon the face of the earth than are these Mexican or Lamanite people, because they strive earnestly day and night to keep the commandments of the Lord, to gain more knowledge and a greater testimony and they are really enjoying the Spirit of the Lord.

It is a significant fact that although some missionaries from distant points, who are not acquainted with the Lamanite people, feel that they would rather go to some other mission, they feel that this people is not worthy, possibly, of their attention, but they all testify after a few months in the mission field and after becoming acquainted with this people, that they are thankful to their Father in heaven that they are permitted to labor as missionaries among this people and take to them the message of the Gospel.

I pray the Spirit of the Lord to continue with us throughout the remaining sessions of this conference and that we may go back to our homes and our various fields of labor, filled with the Spirit of the Almighty and carry to them the messages that we have received here from our leaders, and I pray that we as a people will always be found sustaining our leaders, not only by word of mouth but upholding their hands in every way possible through our work and faith, that we may sustain

them that they may carry on the tremendous burdens that are upon their shoulders.

I thank my Father in heaven every day for the acquaintance I have with the leaders of this Church, that he has permitted me to become acquainted with them and receive of their confidence and respect.

I pray for his blessings upon them and upon all of us, and I do it in the name of his son, Jesus Christ, Amen.

Vocal solo, "I Will Extol Thee, My God, O King," by Rosa Sheranian.

BISHOP SYLVESTER Q. CANNON

Presiding Bishop of the Church

It is a source of gratitude, my brethren and sisters, to be with you in this conference and enjoy the good instructions, the spirited remarks and the beautiful music that we have heard. I rejoice in the splendid spirit and the very good counsel that has been given us throughout the entire sessions. I pray that the Spirit of the Lord may attend me in what I may say.

THE PRESIDENT AN AMBASSADOR OF GOOD WILL

I am very happy in the excellent health that President Grant enjoys. To hear his clear ringing voice and see his alert, vigorous, active personality in his eightieth year is certainly interesting and remarkable, and a source of satisfaction, I am sure, to every member of the Church. He is a powerful ambassador of good will among the people of this nation in promoting friendship and removing prejudice, overcoming ill-will and misunderstanding regarding this great work in which we have part. He is doing an important work in that respect, and in his visits in the various wards, and dedicating meeting houses, the people of the Church are having the opportunity of coming in contact with him to a greater extent, possibly, than with any other President since the Church has grown so extensively.

WAYS AND MEANS OF REMOVING PREJUDICE

There are various means that are being developed and have been developed in the Church that are helping materially in removing prejudice and giving the people of this nation and other nations a much better understanding of what this people actually believe,—what they stand for,—what their habits are and what their desires and purposes and ideals are.

BUREAU OF INFORMATION—TEMPLE SQUARE

These things have been mentioned in part during this conference. One of these is the Bureau of Information on this Temple Square. During the past summer there have been more than 250,000 visitors in our midst who have come to the Square and have received information regarding the history and the ideals of this people, and have become friends.

A great work is being done as can be declared by those who live in other sections who have been here and whose minds have been changed toward this people in many respects and have come to have a better understanding of our principles and motives.

TABERNACLE BROADCASTS

Another means, as has been stated, is the regular weekly broadcast of the Tabernacle Choir and Organ, and other broadcasts, such as the *Church of the Air* in which we participate from time to time—and other programs over the air. They are all very helpful in overcoming prejudice and promoting good will.

CHURCH HISTORICAL MONUMENTS

In addition, the various monuments and places of historical interest, such as the Hill Cumorah, the Joseph Smith Home at Palmyra, the Joseph Smith Birthplace in Vermont, and Winter Quarters, are all proving very attractive to many visitors. They are helpful means of teaching the remarkable history of this people and the foundations of our faith.

LIMITED EFFORTS OF INDIVIDUAL MISSIONARIES

It is remarkable, also, what development is taking place in ways and means of promulgating our message of good will and peace not only throughout this nation but in other places. When I was on my first mission some thirty-seven years ago in the farthest corner of Belgium, in common with other missionaries, I used every available means to make known our message: tracting, conversations, holding meetings, etc. We held meetings both in French and in German among the people who were living there. We visited those who would permit us to enter their homes and held cottage meetings; and yet I thought at that time that my efforts were relatively limited in trying to get this message before the millions of people. In that little country of Belgium alone there were several million people at that time. I suppose it is the most densely populated country in Europe—over 640 people per square mile,—a nation that exemplifies the bee-hive. It doesn't have that motto, but it is honey-combed with industries of all kinds, and the people there are generally very busy.

SCIENTIFIC DEVELOPMENTS IN COMMUNICATION

When I read and declared the fulfilment of the promise made by the Apostle John that an angel should come forth "having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people," it seemed to me an almost overwhelming task to undertake. I could not see how it could be accomplished. In the thirty-seven years that have elapsed since that time I have come to realize more fully, particularly recently, that there are ways and means being provided whereby this Gospel of peace can be declared in a very

much wider circle and in a very much wider range than has been the case heretofore.

GREATER PROGRESS IN PROSPECT

We are on the eve of greater developments. At the present time, for instance, we have an offer to install a television transmitter in this city; and while, of course, it is new and is experimental in a sense, and its range is relatively small—about twenty-five or thirty miles, and the receiving sets are rather expensive—it is an indication of additional means whereby, not only the voice, but the face and figure of the one who may be speaking can be shown successfully over considerable areas.

MESSAGES TO BE CONVEYED TO THE ENDS OF THE EARTH

Likewise, the matter of developing increased power for broadcasting is at our very door. Almost at this moment in the City of Washington, the Federal Communications Commission is holding a hearing on applications from some of the largest stations in this country to increase the power under which they operate, ten times as much as the power that is now being used generally throughout the country. The result of such increase cannot be calculated at the present time. Not only that, but the use of what is known as a short wave, quite different in its range, although it is of the same character, an electrical wave for the conducting of messages to the very ends of the earth, is being developed. So, I can appreciate in a larger measure that means and ways will be made available for the great missionary work we are now doing and that is to be done in the future, both in the world at large and in the various localities where Saints are established in the stakes and wards; and that the Lord will fulfil his purposes.

GROWTH OF THE CHURCH

I rejoice in all of these things. I rejoice in the growth of the Church as it has been described by President Grant. I just happen to remember that recently in the *Christian Herald*, a publication that circulates widely throughout this nation, comparisons were shown for last year of the growth of the various churches. By the way, may I state that it is shown in the article in that publication that the Christian churches of the United States are growing faster than the population of the country, so that Christian membership is increasing throughout this nation.

Among other things it is shown that there are thirty-three church groups that have a population of over 50,000 each; and in those groups the Latter-day Saint group is twelfth in number. We have advanced from fourteenth place, in recent years, to twelfth; and our percentage of membership gain for 1935 is more than double the average of that group of thirty-three and the highest of the twelve. In percentage gain we are among the highest of the thirty-three groups. In the past nine years our percentage gain is nearly twice the average of the thirty-three groups.

IMPROVEMENT IN TITHEPAYING

As stated by the President, also, evidences of the faith of the members of the Church are shown by the improvement made in various temporal activities—notably in the observance of the principle of tithing. I am sure that through the appeals and the instructions of the First Presidency as well as through the improved general economic conditions, and better crops and prices in the farming districts, there has been a material increase in the tithes for the first six months of this year, which is the latest report that we have, as compared with the same period of last year. This amounts to approximately twenty per cent increase in tithing. In regard to the number of tithepayers, there has been an increase of about ten per cent showing that those who are observing the principle of tithing are paying largely in proportion to their increased income. Regarding farm crops and prices, it is well to remember that the agricultural industry is a very important factor in our economic welfare. When farm crops are good and prices are normal the nation prospers. During many years past, whenever prices of farm products have been at normal level, economic conditions have been favorable.

OBSERVANCE OF FASTING AND FAST OFFERINGS

In regard to the matter of improvement in the observance of fast offerings, of course, there have been only about three months, as shown by the report, since the instruction and encouragement given by the First Presidency; but the fast offerings have increased for the first six months of this year forty per cent as compared with the same period last year, and the number who have paid fast offerings has increased forty-one per cent. There has been an increase in per capita of practically the same proportion. One of the interesting evidences of what can be done with regard to fulfilling the request of the First Presidency that there be not less than one dollar paid during the year per capita of the Church membership by all members of the Church is shown by one ward, at least, in the Church, during the past four or five years. That is the San Francisco ward of the San Francisco stake. For the past five years, they have had an average of over one dollar per capita of Church membership in that ward; and it is a ward that is made up largely of wage earners and people who are engaged in daily labor and earning moderate amounts.

WHAT FAST OFFERING REPRESENTS

The fast offering, of course, is intended to serve two purposes: the first is that it represents the fasting of the members of the Church,—the abstaining from two meals,—and the attendance at fast and testimony meeting. The people are strengthened spiritually through such fasting, praying, and testimonies. Secondly, in recognition of the needs of those who are not so fortunate as they, that they give the equivalent in value of those two meals. Thereby, they suffer no financial loss and they gain a great spiritual benefit. That is the true spirit of the observance of fast offering.

It is reported to us that, in some instances, in order to make a better record, bishops have encouraged the giving of funds or obtaining of funds to be credited to their ward that do not represent the individual giving by the head or the members of the family. We would suggest that the spirit of this principle and the manner of observance should be carefully followed. It is for the spiritual benefit of all Church members as well as for the aid of those who are in need, and should be carried out in the spirit thereof as instructed by the First Presidency.

EXTENT OF RELIEF

Now, with regard to the matter of relief extended: There were about 16,100 people, as I remember it, who were assisted by the bishopric and the Relief Society of the various wards during the past six months, which is approximately three hundred fifty less than a year ago for the same period. The tithes expended in the relief of the poor throughout the Church have increased during the past six months as compared with the first six months of 1935—about 31 per cent. In addition to the tithes expended, of course, there are the fast offerings and the help extended by the Relief Society. The total expended for relief by the Church increased about 11 per cent.

There appears to be some misunderstanding in Utah regarding the Federal appropriations. The so-called "dole" was abandoned in 1935 and replaced by work relief for all able-bodied persons in need, and by direct relief for those who are incapacitated.

SPLENDID EFFORTS OF RELIEF SOCIETY

I rejoice in the good report that has been given and in the work that has been accomplished during the past few months under the Security Plan. There has been a prompt and active response throughout the Church to the appeal of the First Presidency made at the April Conference. I would like to express particular appreciation to the Relief Society throughout the Church for the splendid work they have done. Their willingness to sacrifice and the energy they have put into the work that has been entrusted to them of doing so much for the welfare of the poor is very praiseworthy.

In many cases, these women,—housewives, mothers in homes, officers of the Relief Society,—have given a tremendous amount of service. In fact, according to the reports that come to us, some of them are almost worn out, because of the service they have given. Of course, it is expected and intended that as many as possible of those in need who are to get the benefit should contribute of their labor for the accomplishment of these things—the securing of food and taking care of it and the providing of clothing and bedding and things of that kind. Everyone who expects to get relief should work for it.

SELF-SACRIFICE OF STAKE AND WARD OFFICERS

In this great undertaking I have been greatly impressed and filled with appreciation for the devotion and the fine spirit shown by the stake presidencies and the ward bishoprics throughout the Church. Their willingness to serve,—busy men as they are, having their own living to earn, volunteering their services so readily to the Church—is admirable. They have given their time, sometimes at the sacrifice of their own occupations, in order to carry out the request of the First Presidency in this work which we are undertaking. I pray the Lord to bless and sustain them. I appreciate always the service of these men who are called to preside, because the heavy burden of this responsibility rests primarily upon the bishop and the stake president and they give that service willingly and freely.

SPIRITUAL WELFARE OF OUR CHILDREN

There is one other thing I would like to mention, my brothers and sisters, and that is this: We are all concerned with the spiritual welfare and the training of our children. They are a source of blessing to us if we train them and teach them in righteousness. If we fail by example and precept to stimulate them in high principle and right living, they may be the cause of sorrow and remorse to us. A great responsibility rests upon us as parents. These souls are precious in the sight of God. We should recognize their true worth, and do our utmost for their proper development. We have a rare privilege in the Church and that is the opportunity of receiving, enjoying and serving in the priesthood. That is the very foundation of the Church,—the source of its divinity. I am concerned, of course, for the girls as well as for the boys, but primarily my responsibility concerns the boys who may receive the priesthood. I realize that through the encouragement, the help, and the inspiration of the parents, the boys who should receive the priesthood can become worthy to receive it and be inspired and encouraged to carry on their responsibilities in that priesthood.

TRAINING IN THE PRIESTHOOD

That is, primarily, the parents' responsibility. In addition thereto the various auxiliaries—the Primary Association, the Sunday School, the Mutual organizations, and, of course, the priesthood leaders themselves—are helping materially in the teaching and training of these young men. I feel that of all things that are of concern in this Church, the training and welfare and development of these young men in the spirit and power of the priesthood is of first importance. They are the hope for the future progress of the Church. In order to best qualify these young men for the greatest good, they are entitled to have systematic teaching and training under inspired leadership, and to perform regularly all the varied duties of their callings in willingness and the spirit of true service. I think we, as leaders of the Church in the various divisions thereof,

ought to give great consideration to the advancement, welfare and functioning of these young men in the various labors and duties that they are called to fulfil, that they may measure up to high standards and get the spirit of the priesthood. The youth of the Church will qualify if only we give them the proper leadership. Shall we accept this challenge? "Wherefore, now let every man learn his duty, and to act in the office in which he is appointed, in all diligence." (D. & C. 107:99).

May the power and spirit and blessing of the Lord attend us all, I pray, in the name of Jesus Christ, Amen.

PRESIDENT HEBER J. GRANT

I am very sorry that we have not time enough to hear addresses of fifteen or twenty minutes each from the brethren of the First Council of the Seventy, but we shall have to ask them to limit their remarks to ten minutes.

ELDER RULON S. WELLS

Of the First Council of the Seventy

The most blessed thing, and the greatest thing, that has ever come to mankind in all the history of the race since the dawn of creation is the Gospel of the Lord, Jesus Christ. There is nothing of so great importance to every one of us as to make a practical application of that Gospel.

It is for that purpose that we have been placed here upon this earth, that there might be made a practical application of those principles which have within them the power of God unto salvation, power to bring us back to God from whose presence we have wandered far away.

These principles are everlasting and eternal in their very scope. I am going to quote a few things in regard to these principles. People may wonder and think, "Oh, are you going to talk about faith and repentance?" Most assuredly, there isn't anything else to talk about. The Prophet Joseph Smith gave instructions to the early missionaries of this Church that they should speak none other thing to this generation than repentance of sin.

Faith is an attribute of God. Hope is a divine attribute. Charity is a divine attribute. It is a part of that image in which man has been created. Every one of those attributes form a part of the image. When we read in the scriptures, "So God created man in his own image, in the image of God created he him, male and female created he them," it means not only in the physical image of God but in all of his divine attributes.

God is love and man is love. There is love in every human creature. There is faith in heaven and there is faith upon the earth. There is faith in man; just as there is hope and charity in every human being. No man, however savage or ignorant, has ever been discovered without these divine attributes.

We have inherited all of these divine attributes because we are the children of God in very deed, and so man is made in the image of God both in spirit and in body, in physical form and in all of his faculties ; the difference being that in the one they exist in their perfection, in the other in very imperfect form. And, there is meaning in the commandment of the Saviour when he said : "Be ye therefore perfect, even as your Father in heaven is perfect."

If we ever attain to those divine perfections, it will be because we have made the practical application of those principles that have within them the power of God unto our salvation. Every one of these attributes is susceptible of being developed and made perfect through the application of the principles of the Gospel, the most blessed thing, the greatest boon, the very pearl of great price that has been committed to men for the express purpose of perfecting their lives and preparing them for celestial glory. To accomplish this divine purpose God made this earth and placed us here upon it.

Let me now quote a few passages from the Apostle Paul's epistle to the Hebrews ; defining faith, he says :

Now Faith is the substance of things hoped for, the evidence of things not seen.

What wonderful meaning is contained in these words ! The very substance of things hoped for, the essence itself, a divine attribute and part of God.

Faith is the very substance of "the things hoped for." What are we hoping for ? If we are hoping for the sordid things of the world or for the gratification of evil desires or of unworthy ambitions, then our faith is likewise bad. If our hopes are evil, then our faith is evil, for faith is the very substance of our hopes.

People who devote their whole lives in hoping for the things that are evil may know it is their faith that is guiding them. So we should be careful what we hope for. Faith is a wonderful principle.

A man once said to me—he was a clergyman, a minister—he was not orthodox—he made this statement ; "You have one principle in your Church that I do not like." This man that I am speaking of was a learned man. I visited him in his home in his large living room that was literally lined with books from the floor to the ceiling, a man of scholarship, scholarly attainments. He said,

"You have one thing that I do not like."

"What is it ?" I asked.

"It is that principle you call faith."

"What is the matter with faith ?"

"Just think of it," said he, "to believe anything that you hear."

What a misconception he had of faith. He had no conception whatever of it. Faith doesn't mean to believe everything you hear. The Lord doesn't want us to believe everything we hear. He does not want us to believe lies or liars. He does not want us to believe falsehoods. What does he want us to believe ?

"Believe in the Lord Jesus Christ and thou shalt be saved." Believe the Truth. Believe in his Gospel; his Gospel is the truth. That is what the Lord wants us to believe and he has not left us without the means of knowing, for the spirit of Christ has been given to every man that he might know good from evil, (B. of M., Moroni 7:16) and by that spirit we know when we are doing right and when we are doing wrong, and if our hopes are right and if our deeds are right then we know what we shall believe. We shall believe the truth as it is embodied in the Gospel of the Lord Jesus Christ.

Faith is a principle of power, for we read in the same Epistle, "Through faith we understand the worlds were framed by the word of God." What was that word? In the very beginning, "Let there be light," and the whole universe was ablaze with it, and the worlds were framed by his unbounded faith and his almighty word, the word of the Lord Jesus Christ. "All energy manifest on this planet is transmitted to us through the light of the sun," said one of the scientists in the recent world congress in Chicago. Modern revelation informs us that all the energy of the universe emanates from the Light of Christ. (D. & C. 88:7-13).

Again, let me quote:

"For without faith it is impossible to please God." If you want to please God you must have faith. "For he that cometh to God must believe that he is and that he is a rewarder of them that diligently seek him."

Surely no man will bend the knee in humble prayer unless he has faith in God. If you really desire to please God then seek him diligently and your faith will never fail.

There are many people who foolishly think they know all there is about faith and repentance. As a matter of fact such people are totally ignorant of them. A prominent teacher, a scholar and withal a fine Latter-day Saint, once said to me that he would like to have something new to learn. He knew all there was about faith and repentance; he wanted to study something else. To which I replied; "If you know all about these doctrines then there is nothing else that we can teach you, for they include everything that there is to learn."

These doctrines are all-inclusive; they enter into all the affairs of men; into every thought and into every action. They have to do with all our business transactions, all our amusements and recreations and indeed with every thought, every desire, and every ambition that enters into the human heart. This will be apparent to every thoughtful mind when we consider the fact that there is a right way and a wrong way of doing everything. Good and evil are ever present. The Spirit of Christ is given to every man that he might know good from evil (B. of M., Moroni 7:16); but the devil came also; the necessary opposition which places us in the position where we have to choose whether we want to or not. There is no escape from this responsibility for we are endowed with our own free agency, without this there could be no progress. There is no compulsion. To choose the good is faith—to reject the evil is repentance. "Whomsoever ye list to obey his servant ye are"; therefore, "Resist the

devil and he will flee from you. Draw nigh unto God and he will draw nigh unto you." Drawing nigh unto God is faith—resisting the devil is repentance. These, then, should be the governing principles of all human conduct. Then "Believe on the Lord Jesus Christ, and thou shalt be saved."

Now, hope follows our faith be it good or evil. What should we hope for? Surely not for the sordid things of the world but on the contrary for the triumph of God's work that his kingdom may come—his will be done on earth as it is in heaven; for a life beyond the grave and a happy reunion with loved ones that have gone before. Yes, let us hope for eternal life, God's greatest gift to man. Whence come such hopes as these? Only from faith in God. Who inspires us with these exalted hopes? Only our Lord and Savior Jesus Christ who overcame death and the grave. Then true and living faith in him, which is only manifest in the works of obedience to his will, is the very substance and assurance that God gives us that our exalted hopes shall surely be realized.

Some people say they have no faith, no hope, when we die that is the end. What darkness! What despair! How I pity such people.

"Cease every joy to glimmer on my mind,

But leave, oh leave the light of hope behind," says the poet.

Now comes charity, the greatest of all the divine attributes. "Though I speak with the tongues of men and angels, and have not charity I am become as a sounding brass or tinkling symbol."

The biggest thing in all the world, then, is charity. We must not confuse that with what we call almsgiving. Almsgiving is very truly a part of charity and I might say a very important part of it, but charity goes far beyond that. It means to give all that we have and all that we are, our whole being, and even life. Christ was the embodiment of that love and that charity, for he gave his life and suffered on the cross for the whole world, and "greater love hath no man than this, that he lay down his life for his friend."

"Charity is the pure love of Christ," is among the sayings of one of the prophets of the Book of Mormon.

"Now abideth faith, hope and charity."

Charity never faileth; but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away.

For we know in part, and we prophesy in part.

But when that which is perfect is come, then that which is in part shall be done away.

The love of Christ is the perfect thing that will supersede everything else. Then cultivate these Christian attributes, these divine attributes. They are ours to develop; they are in us, a part of our nature. Develop and practice them by seeking the Lord, "if, happily, you may feel after him and find him, for he is not far distant from every one of us, for in him we live, and move and have our being."

God help us to do so I pray in the name of Jesus Christ, Amen.

ELDER ANTOINE R. IVINS

Of the First Council of the Seventy

I crave an interest in your faith and prayers, my brethren and sisters, that in the short time that I stand before you I may be able, under the guidance of the Spirit of the Lord, to give utterance to a thought or two that I have had in my mind for some time.

There have been several references to the dedication of the very wonderful monument at Winter Quarters. It was my good fortune, together with my wife, to be numbered with that party. I sat under the canopy and listened to the wonderful addresses that were made by our own leaders and the leaders of the State that was host to us on that occasion. I had very many interesting thoughts pass through my mind as that program unfolded. The outstanding feature of it all, of course, was the very friendliness of the people who were receiving us and bidding us welcome, a very great contrast to the condition that prevailed at the time when that cemetery in which we were dedicating the monument became a necessity.

I sat right behind the Governor of the State of Nebraska when the President of the Church made reference to the fact that our people had been driven from one place to another until they were finally forced to occupy Winter Quarters under the very adverse circumstances which prevailed.

The Governor turned to the Mayor and said, "We must remember that that was twenty years before the State of Nebraska came into existence." They were very grateful for the fact that they had not been a party to that persecution.

My mind went back to the organization of the Church and the very difficult task which devolved upon the Prophet in its organization in the harmonizing of the many conflicting attitudes of men who came into the Church in the early days. His was, indeed, a herculean task, and he did his duty well and nobly. I am quite sure that without the inspiration of the Lord which he enjoyed this task would have been impossible. To bring from the many nations of the earth the people that he did, and to crystallize their thoughts into a unit and harmonize them in their activities was indeed a tremendous task, and he did it well.

It brought into my mind a picture with two sides. I saw on the one side men and women of sterling character, firm in their purpose, true in their faith and courageous in sustaining their officers, willing to do as those people did who lie buried in that cemetery—to lay down their lives at any time should it be required. I am sure that my grandfather and grandmother stood ready to do that, along with yours. A faithful people they were, a struggling people, trying to find the truth, or to live according to the truth they had found, and do their full duty.

On the other side of that picture, I saw a smaller number perhaps of people who had come into the Church with different motives, whose faith was not of the same high and pure and holy character, who were

avaricious, ambitious, and designing men who came in and availed themselves of the counsels of the Prophet and the leaders of the Church only to misapply them and turn against them. I believe that the persecutions that came upon the people were largely due to the activity of such men. So the Evil One came in, as he always does, and opposed the truth. I believe that to be an actual fact.

I believe also this to be true: that there is a way to bind the Devil—the way of faith. If we want to bind him up and bind him strong, we will unite ourselves together in a solid band, with a single purpose, to sustain our leaders, to live the Gospel, and to honor God. If our people at that time had been a unit in that purpose, had there been no opposition and no treason within the Church, I wonder if the sacrifices of Winter Quarters would have been necessary. I believe they would not. To bear me out in that statement, I am going to read just one or two verses from the 105th Section of the Doctrine and Covenants:

Verily I say unto you who have assembled yourselves together that you may learn my will concerning the redemption of mine afflicted people—
Behold, I say unto you, were it not for the transgressions of my people, speaking concerning the Church and not individuals, they might have been redeemed even now.

That is the answer to that question in my mind. If they had been sufficiently united, sufficiently of one mind and one purpose, had they been able to so completely eliminate from their hearts selfishness and greed and avarice, so that they could walk together with their arms around each other in that unity of purpose, then the redemption of the center stake of Zion would, according to the word of the Lord, have been a possibility.

They were not so united, unfortunately, and they had to pay the penalty in trouble and sorrow and death to learn the lesson. Now out of those experiences, evidently, we have learned some lessons, because we are now, I believe, a more united people, and I believe that that is the reason the Lord turned the good will of the people who were once our enemies to us and that we are now enabled to be friends with them.

That does not mean in any sense that we tolerate the things which we deem sin, which some people indulge in and which we try to eliminate from our midst—not by any means. But it does mean that we can be charitable towards them, that we can lend them the hand of fellowship and assistance where it is possible.

We are faced with a problem right now. The Presidency of this Church has made a promise to the people, not only to the people of the Church but to the people of the world, and we have the problem of redeeming that promise. It will be possible only through a united effort of this people. If there be those among us who go around sowing the seeds of dissension, distrust and criticism of their policies, success will not be so great. But if we can eliminate from our hearts all distrust

and attack our problem with a sympathetic urge and an interest in its accomplishment the world will see this people redeem that pledge.

I trust that we may rally to it, every man and woman of us, that we may show the world that there is in this Church a power in the priesthood which is active, vigorous, and will endure.

God bless you all. Amen.

ELDER SAMUEL O. BENNION

Of the First Council of the Seventy

I am very happy, my brethren and sisters and friends, to be able to attend this conference and listen to the testimonies that have been borne. The addresses that have been made have all been for our good and benefit.

The longer I live the more I am convinced that the Lord, our God, has a planned program and that he is anxious that it be taught to his children in their daily walks of life. I am sure that the Savior had received this plan from his Father when he said: "My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God or whether I speak of myself."

I think the scriptures are absolutely correct in their teachings concerning the great work which our Father intended should be done by his sons and his daughters. Men and women were known of him long before the foundation of this earth was laid. He knew them and gave them promises upon their obedience, as a result of the life they had lived.

When the Lord showed unto Abraham the intelligences that were created before the world was organized and that among them there were many of the noble and great ones, he said: "These I will make my rulers. . . . Abraham, thou art one of them; thou wast chosen before thou wast born."

And again to Jeremiah: "Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations."

I think we knew the plan that was to be brought about in this earth. There were great men and undoubtedly great women in the spirit world, who were selected, and ordained to take part in the work to be accomplished for the salvation of men. In that pre-mortal state men and women enjoyed free agency. They enjoyed the gift of intelligence and had the power to choose their course, and through faith and works they achieved success. They were known unto the Lord, and they grew and developed in character under the leadership and under the planning of God. They were to be prophets when they came into the world. They were to be leaders of men.

We find that in this dispensation of time in which we live the Prophet Joseph Smith made the statement that every missionary who has a call to go into the world was ordained to that calling before the

world was. And that tells me that those men had an understanding of the plan of God so far as they had lived it, and that they were given the right and the privilege of coming into the world to preach the Gospel of Jesus Christ, and to bear testimony to the children of men concerning the great plan of God. This plan, fully substantiated in Holy Writ, is taught by this Church, and all men and women need only to make investigation of it.

I hope and pray that the honest in heart may be reached, that they may be led to conclude that this is not the beginning of men's strength or ability, but that the Lord God gave them strength,—his strength and his power,—and planned for them to take a part in the great program that he would establish in these, the last days.

I think the Latter-day Saints are carrying out the program of God. There is faith in the Church and diligence. There is power among men where they stand together, as this people stand together, for the things that are taught them by the leaders of the Church. They become convinced that only through obedience to God can they grow or can they become useful. The Church of Jesus Christ of Latter-day Saints is making history—marvelous history in this dispensation; the leadership of the Church has been inspired; they have been prepared for the emergencies that they have had to meet, and will have to meet.

I recall the statement that President Grant made yesterday when he told of how he and Francis M. Lyman took horses and wagons, buggies, etc., and traveled all through this country building up the Church and Kingdom of God—sleeping on the ground, taking their chances with the elements, with nothing in their minds but the fact that they were called of God to build up and establish Zion in this great inland country. They planned better than they knew.

The Lord has produced out of that pair of missionaries two great men. President Lyman through the powerful testimony he bore and the great work he accomplished has left a name in the earth; and President Grant, who stands here today in his eightieth year, is a leader directed by the inspiration and power of God. He is given strength to go and come and to speak in the name of God, thereby reaching the hearts of the children of men. It is faith-promoting to contemplate such lives as those of these two men. In them we see the fulfilment of the promises of the Lord.

This Gospel is the plan of our Eternal Father. His program will be more fully revealed. This last movement (the Church Security Plan), pertaining to us temporally, will be just as He has planned. It will be made a method by which our Lord will introduce the thing that is most needed in the Church and in the world at large.

I pray for the blessings of the Lord to hold us together, that we may be cemented as one, and stand together as his sons and his daughters, and carry on, as we are able to do, his purposes in the earth. May we hold up the hands of those who preside over us, that his work may be effective and that his work may be sure. That we may be able to take part in it I pray in the name of Jesus Christ, Amen.

PRESIDENT HEBER J. GRANT

As you all are aware, Brother Joseph F. Merrill and Brother Richard R. Lyman are absent from this Conference, also Brother Alonzo A. Hinckley. Brother Lyman is presiding over the European Mission, having succeeded Brother Merrill who is on his way home. Elder Hinckley has returned from California and is at the home of one of his daughters in this city. He is greatly improved in health and is gaining in flesh. He is on the high road to recovery.

The Relief Society "Singing Mothers" sang "Inflammatus" (Rossini)—Margaret Stewart Hewlett, soloist.

Elder Edward J. Wood, President of the Alberta Temple, offered the closing prayer.

Conference adjourned until 10 o'clock Sunday morning, October 3.

THIRD DAY**MORNING MEETING**

Sunday morning, October 3, 1936.

Long before the time arrived for commencing the fifth session of the Conference every seat and available space in the great Tabernacle auditorium and galleries was occupied, and thousands of people assembled on the Temple Block and in the large Assembly Hall immediately south of the Tabernacle, where, by means of amplifying equipment that had been installed, they listened to the Conference proceedings.

The meeting commenced promptly at 10 o'clock.

President Grant announced that the congregation and the Tabernacle Choir would sing the hymn, "O Say, What Is Truth?"

After the singing of this hymn, the opening prayer was offered by Elder George E. Jorgensen, President of the Carbon Stake.

ELDER REED SMOOT

Of the Council of the Twelve Apostles

My brethren and sisters, the audience in this wonderful building is an inspiration, and it reminds me of the great faith and confidence of the members of the Church in its divine organization.

IMPORTANCE OF SERVICE

During the few moments that I shall occupy I desire to call your attention to what I think is of the greatest importance not only as affecting the Church and its growth, but in every worthy avocation of

life; that is, service—service to our God, service to our country, service to the family, service to the Church. Without such service, it seems to me, my brethren and sisters, there would not be in the hearts of the people a full knowledge of their duty, not only to God and country, and family, and the Church, but to all the activities of life in which they become engaged or interested.

Service to our God—I doubt whether there is a people living on the earth as near to God and who recognize the duty that they owe to our Heavenly Father as do the Latter-day Saints. I am proud to say that I doubt whether there is a people—in fact I am positive of it—whose loyalty and service to the country is greater than that of the members of the Church of Jesus Christ of Latter-day Saints.

We believe that the Constitution of the United States was an inspired instrument from our Heavenly Father, and we believe in being loyal and true to that document and to every requirement made of us as citizens of the greatest country in the world.

We believe in service to family, one of the great and important things of life. I sometimes think, my brethren and sisters, that men of affairs give less attention to their own loved ones than they do to public interests. I hope not, I pray not, but I am fearful that some of us are guilty of this. There is no question in my mind about our loyalty and service to the Church. This vast audience demonstrates beyond question of doubt your loyalty, and we know of your service.

So, my brethren and sisters, I desire to call attention this morning to some of the fundamental principles that should be in the lives not only of the Latter-day Saints, but in the lives of honest, devoted, true men and women no matter what church they may belong to.

THE BURDEN OF DEBT

We are living in a day of extravagance, and I might say not only we as individuals of the nation, but I am fearful that extreme extravagance reaches into every organization—city, county, state, and nation. I know how hard it is to reduce an obligation, even that of the government of the United States. At the close of the World War our government was owing \$26,187,000,000. For ten years succeeding that time every effort was made, and I assure you that everything that I could do as chairman of the Finance Committee and the ranking member of the Appropriations Committee, was done to raise the money and meet the obligations of our government. It took ten long years to reduce the government indebtedness to \$16,000,000,000. Now we are about to enter into the thirty billions. I want to call attention to that fact, not by way of criticism, but to emphasize what I have already said, that in the family, I care not where that family may be, every member of it, should be acquainted with what the head of the family receives, and make a plan to live within that income; and I am going to add, if there is any possible way of saving a little each year do that.

We do not know what is coming; we do not know, my brethren and sisters, altogether what obligations we will be called to meet, but

I pray you to keep out of debt if it is possible for you to do so. I may say that the members of the home must be united in order to carry out this desirable condition.

THE HUMBLE HOME OF A PRESIDENT

I remember that upon one occasion I was asked by President Coolidge to attend a conference to consider the policy to be adopted by the United States respecting the indebtedness of foreign countries to the United States. The meeting was held at his father's home. I shall never forget the thoughts I had when I was called to the boyhood home of the President to consider the question of our national indebtedness. It was built scores of years before, and as I ride through the different settlements of our state and look at some of the humble homes built years and years ago I say: "There was a home of a President of the United States that was just as simple, no more pretentious." Inside the home the fixtures and furniture were what you would expect to see inside a home in any of our little towns or cities within our own state. It taught me a lesson, and I then understood why he as President of the United States watched and guarded personally every item of expense, and wherever in his judgment there should be a reduction he never hesitated to call it to the attention of the Appropriations Committee.

So, my brethren and sisters, the few words that I have said in relation to the matter of being careful, prudent, and saving are said in the hope that you will be watchful that nothing is done by way of extravagance to bring a debt upon yourself and loved ones.

A PRAYER FOR BLESSINGS

Father in heaven, we jointly ask of thee at this time for wisdom and judgment to carry on thy work, and may we all be loyal and true to the great cause that we have espoused. How wonderful has been its growth, and what an influence for good it is to be in the future and in the affairs of the world we cannot know, but we do know that it is going to be a power for good. God grant his choicest blessings upon the Presidency of this Church. Lead and guide them by thy Holy Spirit, that they may have the love, and the honor, and the respect of men of the world who are honest in heart, and that they may be upheld by the prayers of the people of this Church, that they may be one united body, with one thought in mind, that is: God's great work upon this earth, I humbly pray in the name of Jesus Christ, Amen.

TABERNACLE CHOIR AND ORGAN BROADCAST

From 10:30 to 11:00 the following program of choral and organ music was presented by the Tabernacle Choir and Organ which program was broadcast by radio throughout the United States and Canada through the courtesy of the Columbia Broadcasting System, originating over Station KSL, Salt Lake City:

"Glorious Things Are Sung of Zion" (Daynes)—Choir.
"Prelude to the Deluge" (Saint Saens)—Organ.

- "Listen to the Lambs" (Dett)—Choir.
 "Toccata" (Boellman)—Organ.
 "Music When Soft Voices Die" (Dickinson)—Choir.
 "In the Forest" (Durand)—Organ.
 "Worthy is the Lamb" (Handel)—Choir.

CHURCH OF THE AIR BROADCAST

At the conclusion of the Tabernacle Choir and Organ broadcast, a thirty minute program was presented on the Columbia Broadcasting System's regularly scheduled Church of the Air series, this being a nation-wide broadcast. The radio announcer was Richard L. Evans.

The program opened with the Tabernacle Choir and the congregation joining in the singing of the hymn "High On the Mountain Top."

Elders John A. Widtsoe and Melvin J. Ballard were the speakers.

ELDER JOHN A. WIDTSOE

Of the Council of the Twelve Apostles

The second greatest question of life was asked by the ancient psalmist: "What is man, that thou art mindful of him?" In importance, this query is next only to that concerning the nature of God.

Inability to answer this question has often defeated fervent faith. The correct answer has enabled men and nations to build their futures securely. Faith has been most effective when accompanied by an understanding of man's relationship to Deity. The way out of the world's tragic chaos—the terror of poverty, sickness and war—must be illuminated by a comprehension of man's nature and destiny.

Man is one of the eternal, imperishable realities of the universe. His story begins in the infinite past, before the earth was made. His eternity reaches into the yesterdays as into the tomorrows. He belongs to the endless ages.

MAN A CHILD OF GOD

In the beginning, man was with God, a child of God, begotten by Him. He has a divine pedigree. In the pre-existent, spiritual domain, as a son or daughter of the divine Father, he increased in knowledge and power and grew in spiritual stature. At length he was prepared for the earth career and willing to accept its conditions. Man is not an accidental or transient invader of earth. Instead, he is a creature of plan and progress.

As a child of God, man partakes of the divine nature of his Father. Within him lie germs of infinite development. Potentially he is a God-like being. Therefore he may rise eternally toward the likeness of his Father in heaven. Upward, divine, unending, is man's high destiny.

The long climb of man from the dim beginning to the noble present, came from self-effort guided and directed by the Lord. His future ascent into glorious realms beyond human understanding will likewise

result from his own strivings and struggles. True, man "lives and moves and has his being" under the law of progression; but progress is ever an inward, not an outward process. His increasing progress is not imposed upon him; salvation is a cooperative enterprise between God and man.

All men are the very children of God. They are brothers. Every man, however humble, of whatever race, has the same origin and possible destiny. The heavens and the earth were made and the plan of salvation was provided for each individual member of the human family. God is not a partial Father; each child is alike in his love. Since the plan of salvation is for all, it is fully consummated only when it has been accepted by all. Therefore it becomes a common concern to save every soul. Hence every man bears a direct responsibility for his brother.

WERE MAN'S DIVINE ORIGIN AND DESTINY UNDERSTOOD

Were this conception, which raises the individual man to immeasurable importance, more fully comprehended, there would come great modification of man's treatment of man. The inhumanity of man to man would soon vanish from the earth. The law of the beast would be replaced by the law of God. Love would triumph over hate. The record of history declares that nations which have recognized in part the true nature of man, have prospered most and survived the longest.

Little men who seek to take advantage one of another; rulers who look upon their people as pawns in a game; nations who wantonly toss thousands into battle to be maimed or killed—these would falter in their evil designs before a knowledge of the divine origin and destiny of every human being, of his God-like nature. Righteousness would increase in the earth. We prattle about the brotherhood of man, but true fraternity can be realized only upon the acceptance of all men as our very brothers, possessing equal rights with us. There should be a comprehension of the innate greatness of every dweller on earth, of the possible attainment by the humblest man of an infinitely high goal. Such knowledge, wide-spread over the earth, would refine individual conduct, make men take thought before action, and would help bring about peace, the world's greatest need.

INDIVIDUAL RESPONSIBILITY

A sense of individual responsibility grows out of an understanding of man's relationship to other men and to God. The world is in serious need of a compelling sense of personal, individual, responsibility. As men are, so is the social group. A righteous nation is but the assemblage of righteous men. National prosperity is but the sum of personal prosperity. When each man sets his own house in order, the whole world will be in order. There is much talk of governmental or other organized provision for our wants, material and spiritual, when in reality our greatest needs must be satisfied from within ourselves. To lean upon others for support enfeebles the soul. By self-effort man will attain his high

destiny. It cannot be placed as a cape upon his shoulders by others. Upon his own feet he must enter the kingdom of God, whether on earth or in heaven. By conquest of self he shall win his place in the everlasting glory of God's presence.

"What is man that thou art mindful of him?" He is a very son of God, endowed with God-like power, who, if he respect his divine origin and high destiny, may bring to pass the long sought reign of righteousness on earth.

ELDER MELVIN J. BALLARD

Of the Council of the Twelve Apostles

The Church of Jesus Christ of Latter-day Saints has a sacred mission to perform in the world. One of the most important features of that mission is to provide new witnesses to this doubtful and skeptical generation that Jesus is indeed the Christ, the very Son of the living God, who died for men and is still interested in them and presides under his Father over the destinies of this world. We proclaim with John that by him, as the Father's representative, was the world made. In the character of Jehovah before he dwelt among men in the flesh, he was the Spokesman of his Father, Elohim, delivering the commandments, inspiring the prophets and ultimately coming to dwell among men in the flesh, thereafter to be called Jesus Christ. He gave himself as a ransom to save the world and mankind; first, from the consequences of the fall which brought mortality and death. He brings us to immortal and eternal life. And through our obedience to his Gospel he redeems us from the consequences of our own sins.

But his interest in this world did not end when he had performed his great sacrifice. He is the Savior of all men, no matter where or when they have lived upon the earth. To his disciples at Jerusalem he said, "And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd." (John 10:16) It is generally agreed now that when he spoke those words there was a mighty multitude of people living in this western world. He was their Savior and knew of their existence.

A TESTIMONY

Prominent among the witnesses this Church produces to support the testimony of the disciples at Jerusalem concerning Christ and his ministry is the testimony of a nation living upon this western hemisphere which was visited by him after his resurrection. Unto them he said, "Ye are the other sheep of whom I spake." Great destructions had occurred in this land at the crucifixion of Christ. The multitude who survived were standing about one of the temples marveling at the great changes which had taken place. The following account of this visit is recorded in the Book of Mormon, the bible of America, Third Nephi, 11th chapter:

And it came to pass that while they were thus conversing one with another, they heard a voice as if it came out of heaven; and they cast their eyes round about, for they understood not the voice which they heard; and it was not a harsh voice, neither was it a loud voice; nevertheless, and notwithstanding it being a small voice it did pierce them that did hear to the center, insomuch that there was no part of their frame that it did not cause to quake; yea, it did pierce them to the very soul, and did cause their hearts to burn.

And it came to pass that again they heard the voice, and they understood it not.

And again the third time they did hear the voice, and did open their ears to hear it; and their eyes were towards the sound thereof; and they did look steadfastly towards heaven, from whence the sound came.

And behold, the third time they did understand the voice which they heard; and it said unto them:

Behold my Beloved Son, in whom I am well pleased, in whom I have glorified my name—hear ye him.

And it came to pass, as they understood they cast their eyes up again towards heaven; and behold, they saw a Man descending out of heaven; and he was clothed in a white robe; and he came down and stood in the midst of them; and the eyes of the whole multitude were turned upon him, and they durst not open their mouths, even one to another, and wist not what it meant, for they thought it was an angel that had appeared unto them.

And it came to pass that he stretched forth his hand and spake unto the people, saying:

Behold, I am Jesus Christ, whom the prophets testified shall come into the world.

And behold, I am the light and the life of the world; and I have drunk out of that bitter cup which the Father hath given me, and have glorified the Father in taking upon me the sins of the world, in the which I have suffered the will of the Father in all things from the beginning.

And it came to pass that when Jesus had spoken these words the whole multitude fell to the earth; for they remembered that it had been prophesied among them that Christ should show himself unto them after his ascension into heaven.

And it came to pass that the Lord spake unto them saying:

Arise and come forth unto me, that ye may thrust your hands into my side, and also that ye may feel the prints of the nails in my hands and in my feet, that ye may know that I am the God of Israel, and the God of the whole earth, and have been slain for the sins of the world.

And it came to pass that the multitude went forth, and thrust their hands into his side, and did feel the prints of the nails in his hands and in his feet; and this they did do, going forth one by one until they had all gone forth, and did see with their eyes and did feel with their hands, and did know of a surety and did bear record, that it was he, of whom it was written by the prophets, that should come.

And when they had all gone forth and had witnessed for themselves, they did cry out with one accord, saying:

Hosanna! Blessed be the name of the Most High God! And they did fall down at the feet of Jesus ,and did worship him. (3 Nephi 11:3-17)

SPENDS THREE DAYS

Jesus Christ spent three glorious days with the peoples of America. He organized his Church and taught them the same doctrine he had delivered to his disciples in Jerusalem. As he left them he promised to come again. This historic visitation is supported by the traditions of

all the Indians of America who have the same story, that their fathers were visited a long time ago by a fair God who taught his Gospel and blessed them, promising to return again. The conquest of Peru and Mexico by a handful of white men was possible because of this tradition of the promised return of the white God.

And now another witness which this Church furnishes that Jesus Christ not only lives but that he is deeply interested in this generation as he was in them of old is the witness of Joseph Smith and Oliver Cowdery that on the third day of April, 1836, one hundred years ago, in the Kirtland Temple, built by divine command to provide a place for the Lord's appearance, the following event occurred:

A VISITATION

We saw the Lord standing upon the breastwork of the pulpit, before us; and under his feet was a paved work of pure gold, in color like amber.

His eyes were as a flame of fire; the hair of his head was white like the pure snow; his countenance shone above the brightness of the sun; and his voice was as the sound of the rushing of great waters, even the voice of Jehovah, saying:

I am the first and the last; I am he who liveth, I am he who was slain; I am your advocate with the Father. (Doctrine and Covenants 110:2-4)

PURPOSE OF VISIT

He further announced that the purpose of his visit and the sending of prophets of ancient times, who held keys of authority, was to inaugurate the dispensation of the fulness of times spoken of by the prophets, wherein all keys and authority of all former dispensations were to be reintroduced among men in the building and establishment of Christ's kingdom triumphant in the earth to which he would come to rule and reign as King of kings and Lord of lords for a thousand years, as the prophets had foretold. Jesus announced in this dispensation, therefore, that the hour had come when a great and marvelous work was about to commence among men, wherein everything would be shaken that could be shaken and only the truth would stand, and that the prophecies of old were about to be fulfilled, when the Spirit of God would be poured out upon all flesh and old men should dream dreams and young men should see visions (Joel 2:28), and that as a result of it men would see wonders in the heavens and upon the earth.

What has happened in this world since that visitation a hundred years ago is in part at least a realization of the promise, for greater human progress has been made in the development of science in the last hundred years than in all the preceding ages combined. Surely the Spirit of God has been poured out upon all flesh, and men have caught visions of the secrets of God and the materialization of these visions has produced wonders in the heavens and upon the earth. The Lord's hand is in all that is now going forward. The conflict between good and evil will be fierce but out of every struggle will come the victory of the right and of the truth. Every man-made institution that stands

in the way of God's purposes will be shaken and fall to the earth, and his kingdom shall come and his will be done upon earth as it is in heaven.

GIVES TESTIMONY

Let all believers in Christ doubt not, for he delayeth not his coming, neither has he gone afar and forgotten us. Let us all join in continuing the glorious warfare to win this world for Christ, its rightful Ruler.

I bear witness that I know that he lives and that he is the Redeemer of the world. When that day shall come that I may stand in his presence and hear his voice, or like the doubting Thomas thrust my hand into his wounded side and hands, I shall not know any better then than I do today that he lives and that he has visited the earth in this age in the reintroduction of his glorious Gospel in its fulness and that it shall be triumphant in the earth. God speed the consummation of this happy event. I pray in the name of Jesus Christ, Amen.

A selection, "Lo, My Shepherd is Divine," (Haydn), was sung by a mixed double quartet.

A selection, "Blessed Be the Lord God" (Buck), was sung by a mixed double quartet, after which the Tabernacle Choir and the congregation joined in the singing of the hymn, "Redeemer of Israel!"

(End of Church of the Air Broadcast)

PRESIDENT HEBER J. GRANT

We have with us seven brethren who have recently returned from presiding over missions in Europe and in the South Sea islands. On account of the two national broadcasts occupying so much time—a full hour—we have not been able to hear from them as yet. We are going to take an extra half hour this morning, and before the close of the meeting this afternoon we would like to hear from all these brethren as well as from the General Authorities who have not yet spoken. We will ask our brethren from foreign missions to occupy not more than ten minutes each.

PRESIDENT DAVID O. MCKAY

Second Counselor in the First Presidency

INTRODUCTION

The Lord has said: "My soul delighteth in the song of the heart; yea, the song of the righteous is a prayer unto me, and it shall be answered with a blessing upon their heads."

Your unison in song in the national broadcast this morning deeply impressed me—yours were truly songs of the heart. I pray that they will be visited with blessings upon your heads, and that this choir in rendering such a wonderful service to the Church, to the State, and to the Nation may receive added blessings. I would that the same oneness, unity and harmony manifested in that congregational singing might characterize

every righteous endeavor of the Church. God bless those who have this music in hand, and bless him also who arranged the continuity and carried it out so successfully.

THE CHURCH SECURITY PLAN

Throughout this Conference frequent reference has been made, and appropriately so, to the plan inaugurated by the General Authorities of the Church for the relief of those who are unemployed. It is at present one of our greatest, and one of the most important concerns of the Church. During the few minutes allotted to me I desire to call attention to the spiritual value of this important and far-reaching undertaking.

In the 29th Section of the Doctrine and Covenants, we are told that "all things unto the Lord are spiritual, and not at any time have I given unto you a law which was temporal; neither any man, nor the children of men; neither Adam, your father, whom I created."

"Behold I gave unto him that he should be an agent unto himself; and I gave unto him commandment, but no temporal commandment gave I unto him, for my commandments are spiritual; they are not natural nor temporal, neither carnal nor sensual."

The development of our spiritual nature should concern us most. Spirituality is the highest acquisition of the soul, the divine in man; "the supreme, crowning gift that makes him king of all created things." It is the consciousness of victory over self and of communion with the infinite. It is spirituality alone which really gives one the best in life.

It is something to supply clothing to the scantily clad, to furnish ample food to those whose table is thinly spread, to give activity to those who are fighting desperately the despair that comes from enforced idleness, but after all is said and done, the greatest blessings that will accrue from the Church Security Plan are spiritual. Outwardly, every act seems to be directed toward the physical: re-making of dresses and suits of clothes, canning fruits and vegetables, storing foodstuffs, choosing of fertile fields for settlement—all seem strictly temporal, but permeating all these acts, inspiring and sanctifying them, is the element of spirituality.

SPIRITUALITY EVEN IN ADVERSITY

There are those who have met disaster, which almost seems defeat, who have become somewhat soured in their natures, but if they stop to think, even the adversity which has come to them may prove a means of spiritual uplift. Adversity itself may lead toward and not away from God and spiritual enlightenment; and privation may prove a source of strength if we can but keep the sweetness of mind and spirit. "Sweet are the uses of adversity," said Shakespeare, "which, like the toad, ugly and venomous, wears yet a precious jewel in his head."

Job at one time possessed wealth in abundance. He numbered his sheep, camels, and oxen by the thousand. His sons and daughters were prosperous, and Job was happy and righteous in his prosperity. He was the greatest of all men in the East. Then came disaster. The Sabeans

stole his cattle and slew his servants; fire consumed his sheep and the men who tended them; Chaldeans drove away his camels; his sons and daughters perished in a cyclone. Then he himself was smitten with a loathsome skin disease. In the depths of his affliction his wife came to him and said: "Dost thou still retain thy integrity? Curse God and die." Yet from the depths of financial ruin, physical suffering and harrowing accusations of his would-be friends, Job rose to the very heights of spiritual exultation when he declared:

I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth:

And though after my skin worms destroy this body, yet in my flesh shall I see God.

"To bear adversity with meek submission to the will of God, to appear cheerful amid surrounding gloom, hopeful amidst despondent circumstances, happy in God, when there is nothing else to make one happy; he who does this has indeed made great advance in the divine life."

CONTEMPLATION OF PLAN GIVES SPIRITUAL UPLIFT

There is spirituality even in the conception of the plan that is going to carry alleviation to the suffering and comfort to the down-trodden and poor. An intellectual glow, if not a spiritual blessing, comes even in the contemplation of such things. No one can consider, however superficially, its motives and objectives without comparing in his mind the strife and selfishness as exemplified in the law of nature, which is a law of the survival of the fittest, with the spiritual law expressed by Jesus when he said: "He that will lose his life for my sake shall find it." And associated with that thought this: "Inasmuch as ye do it unto the least of these my brethren, ye have done it unto me."

You see on every hand the struggle that goes on in nature. Birds are killing birds, animals are killing animals; men, too, in the highest scale of existence are struggling and taking advantage of one another. "Envyings, murders, drunkenness, revellings, and such like" manifestations of the "works of the flesh" are rampant; "and they which do such things shall not inherit the kingdom of God;" they are not in accordance with the law of the Lord, nor in accordance with the law of happiness.

Thank heaven, we can see also indications of tendencies to deny oneself for the good of others. Evidences are increasing daily of the fact that man is striving for higher things than the mere selfish and the sordid. "The race of mankind would perish," says Sir Walter Scott, "if they ceased to aid one another. We cannot exist without mutual help. All, therefore, that need aid should receive it from their fellowmen, and no one who has the power of granting can refuse it without guilt."

SPIRITUALITY EXPRESSED IN GIVING

There is more spirituality expressed in giving than in receiving. The greatest spiritual blessing comes from helping another. If you want to be miserable, just harbor hate for a brother, and if you want to hate, just

do your brother some injury. But if you would be happy, render a kind service, make somebody else happy. The poet was right when he expressed the truth in these lines:

If you sit down at set of sun
 And count the acts that you have done,
 And, counting, find
 One self-denying deed, one word
 That eased the heart of him who heard—
 One glance most kind,
 That fell like sunshine where it went—
 Then you may count that day well spent.

But if, thru all the livelong day,
 You've cheered no heart, by yea or nay,
 If through it all,
 You've nothing done that you can trace
 That brought the sunshine to one face—
 No act most small
 That helped some soul and nothing cost—
 Then count that day as worse than lost.

There is another thought, however, which I think reflects this spirituality, and that is the realization, the consciousness that we are approaching, in desire at least, the two great commandments: "Love the Lord thy God with all thy might, mind and strength, and thy neighbor as thyself." All who have participated in the achievements reported October 1 by the stake presidencies have experienced this feeling. Tens of thousands of people who have cooperatively worked to make this plan a success have been motivated by a desire to have the Church a living activity for good. Christ's Church is his vineyard in which he invites everybody to work. The almost universal response seems to indicate that the Latter-day Saints throughout the land realize that a lazy church "tends towards unbelief; and that an earnest, busy church, in hand-to-hand conflict with sin and misery, grows stronger in faith."

Associated with this thought is the realization that we are doing something to make the world better. The well-known statistician, Mr. Babson, says:

People should understand that before prosperity can return there must be a renewed interest in the spiritual life by both individuals and nations. Nations should realize that the world has always possessed raw materials and labor, but has been prosperous only when the people have been actuated by a religious faith to use these resources for advancement in service. This is the law of life, and now is the time when it should be taught in churches, schools and colleges.

The Church is a means of rendering in order and wisdom mutual service. Jesus Christ is its author and the divine head. He himself, while in mortality, was the personification and exemplification of brotherhood and spirituality, and it is he who says to you and to all the world, "Learn of me and listen to my words; walk in the meekness of my spirit and ye shall have peace in me."

God help us to obtain that peace by mutual helpfulness I pray in the name of Jesus Christ. Amen.

The congregation and the Tabernacle Choir sang the hymn, "Come, Let Us Anew."

ELDER CHARLES A. CALLIS

Of the Council of the Twelve Apostles

Listen to this glorious truth—It is found in the Book of Mormon:

For it behoveth the great Creator that he suffereth himself to become subject unto man in the flesh, and die for all men, that all men might become subject unto him. (2 Nephi 9:5).

SERVICE THE PRICE OF CONTENTMENT

Consecrated service is the road to the hearts of men. The mother becomes subject to her family, so to speak, by sacred service and sacrifice, and therefore her high position as queen of the home is eternally assured.

The sublime truth which I have quoted from the Book of Mormon foreshadows the condescension of God Almighty. Because of the Fall men were cut off from the presence of the Lord. Only an infinite atonement could save mankind from spiritual death and bring about the power of the resurrection to fallen men and make them incorruptible, immortal, living souls.

To secure this priceless boon the Creator suffered "the pains of every living creature, both men, women, and children, who belong to the family of Adam." Mankind was delivered by the power of the Holy One of Israel by his atonement. We belong to him: we are not our own. He bought us with the price of his precious blood.

The Savior said: "My Father worketh hitherto and I work." I believe that work is the weapon of honor. One of the evils that is oppressing this nation is the failure of a large number of men to work: many people unfortunately cannot find employment. Every able-bodied man should have "a mind to work."

The locomotive that runs light is more likely to jump the track than the one that is pulling a load. If more of the young men and women in our country were married there would be fewer social and industrial disturbances. Long engagements, as a rule, are not good. There are too many men running light in this old world. More personal responsibility is needed. Henry Ward Beecher said that the darkest hour in a young man's life was when he sat down and planned and devised how to make a living without work. Without mental or physical labor an honest living cannot be made.

When Erskine, the great British advocate was addressing a jury—the first time, by the way, that he had made an address in a court of law—he said that he must succeed for he felt that his wife and children were tugging at his coat tails.

Jesus said: "And whosoever will be chief among you, let him be

your servant; even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." To give his life for a ransom for many—that was the grandest service ever beheld in the universe of God.

We read in the New Testament the profound truth that God permitted His Only Begotten Son, the Being who created the world, to work in a carpenter shop at the carpenter's bench. I think as I read the Savior's words "Take my yoke upon you and learn of me * * * for my yoke is easy, and my burden is light," that he, the divine Son of God, made yokes in that workshop for beasts of burden. The yokes were so well made that they made no sore places. The man who wears the yoke of Christ has no sore spots on him, for in the wearing of that yoke there is perfect liberty and joy. He that would be great let him be the servant of his fellow creatures and minister to their needs.

AN ILLUSTRATION OF UNSELFISHNESS

Once upon a time, as the story goes, two men owned a field jointly, and side by side they planted, they watered, and they shared the crops share and share alike. One of these men had seven sons. Zimri lived by himself. One night when the crops were harvested, Zimri said, "I am alone, and my brother has seven sons; it is not pleasing in the sight of God that I should have as much as he." So he stole forth from the field and took one-third of his sheaves and placed them with Abram's sheaves. Abram awoke and he thought of Zimri, and said he: "Here am I, surrounded by my sons, and Zimri is alone. At the end of the day's labor he goes to a cold, lonely home. I am going to give him one-third of my sheaves." He did so. The next morning both were astonished to find when they arose that they had not lost anything by giving to each other.

The next night Zimri went into the field and took a third of his sheaves to Abram's pile and placed them there and then he hid. He saw Abram coming out. And now the words of the poet:

Then Abram came down softly from his home
And looking to the left and right, went on,
Took from his ample store a generous third,
And laid it on his brother Zimri's pile.
Then Zimri rose, and caught him in his arms,
And wept upon his neck, and kissed his cheek;
And Abram saw the whole, and could not speak;
Neither could Zimri, for their hearts were full.

"He that hath pity upon the poor lendeth unto the Lord," for "when ye are in the service of your fellow beings ye are only in the service of your God." May this heavenly duty shine in our hearts with a broad and glowing light, I humbly pray, in the name of Jesus Christ, Amen.

ELDER JOHN H. TAYLOR

Of the First Council of the Seventy

With the blessing of the Lord and your help I trust that I may give voice to a thought or two that may be helpful to us.

On Friday when we heard the report of the Social Security Plan read I thought of the question asked by the Pharisees of the Christ. You will remember, a lawyer asked the Christ which was the greatest commandment. And the Savior replied:

Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

This is the first and great commandment.

And the second is like unto it, Thou shalt love thy neighbor as thyself.

You will notice that the two commandments which I have quoted commence with the affirmative, "Thou shalt." There are people who feel that the Lord is behind the times educationally when he uses the negative form "Thou shalt not" in some of the commandments, so to bring the Ten Commandments up to date they want to reword them, or at least feel obliged to apologize when they quote the ones that are stated in the negative.

I can understand why some people outside the Church desire to change and make constant explanations about the negative form of some of the Ten Commandments but it is hard to understand why any of us belonging to the Church should want to modify or think it necessary to reword the Ten Commandments so that the phrase "Thou shalt not" will be eliminated. I hope that we shall have the good sense, the propriety, and the faith to retain the thought and the wording as it came from God.

My thought in connection with the two great commandments is their practical application to the Social Security Plan. At the present time there is a great emergency in the Nation and in the Church, and it has existed for some time. Although we may have thought about it and done some good things, seemingly we were not able to get together and agree on a common plan. But as soon as the people of the Church under its splendid leadership unite and agree to handle this emergency the success of the undertaking is assured. We immediately unite together and get the feeling or power and ability to do great things in the Church not only as individuals but as members of wards or stakes. And so, we have at the present time a splendid demonstration of all of the Church being united in common thought with common desires, trying to follow the admonition of the Lord wherein he said: "If ye love me, keep my commandments." And the two great commandments are the love of God and the love of neighbor.

Our tithes and our fast offerings have increased, because our faith and our love of God have increased. Our ability to do the righteous, consistent thing in the Church is dependent upon the love of God that we have in our hearts. We can do other things in the Church in the same

way if we will unite ourselves together just as closely and just as splendidly, realizing that it is the work of the Lord.

The Social Security Plan is not the only thing in the Church that we all need to get behind and support. I remember that when we had Prohibition we used to hear young and old people say that the reason they drank and the reason they smoked was the prohibition part of it—that part, like the Ten Commandments, which said you could not do a thing—and the argument was that if we would eliminate this commandment and this process of compulsion, the young and the older people would very willingly walk forward in righteousness so far as the Word of Wisdom was concerned. We are where we are today in that commandment because we lack unity of purpose and desire. We know that it is not the way a commandment is worded or even a knowledge that the thing is right which keeps us from smoking or drinking, or breaking any other commandment. The thing that keeps us straight, the thing that helps us to be obedient unto the law of God, is our love for God demonstrated in our lives.

May the Lord bless us and help us to appreciate his commandments and to unite together spiritually and temporally in the keeping of all his commandments as we are now united in this great social program, that we may grow spiritually and progress in God's church, I pray in Jesus' name, Amen.

ELDER ARTHUR GAETH

Former President of the Czechoslovak Mission

My brethren and sisters, I appreciate the opportunity of being again assembled in conference with you after a long absence.

I wish to bear testimony to you this morning in behalf of our eighteen missionaries laboring in Czechoslovakia among the fifteen million people of that country. Eighteen among fifteen million is rather a small number, but we feel that our efforts have been blessed and that we have made an impression upon the people of that nation. The Lord has opened up the way so that we have, on different occasions, been able to bear a message to multitudes, not only to small gatherings of people. The Lord has led us so that we have been able to touch the hearts of the officials of the country, and have been able to obtain the right to preach and teach the Gospel in a time when much of Europe is being regulated and regimented, and when it is difficult for the voice of God to find its way into the hearts of the people. We have been preaching the Gospel under disturbed conditions. The people are beginning to lose faith in religion, because religion has not been able to light the way, has not been able to appease the hearts of men and to make them see the truth and live according to the principles for which Christ laid down his life. Because people have lost faith and confidence in each other, they have lost faith in the government by the people, so many of the nations today

are in the hands of a few who are not being directed by the Spirit of the Lord, but who are striving to gain in their selfish way more of that which belongs to their neighbors. But in spite of those difficulties we have found a few who have listened to our message, and who have accepted the Gospel. Europe needs the Gospel of Jesus Christ today as she never did before, and we need to send our young men and young women, and our old men among those people to preach the Gospel to them.

I feel that in our mission we have needed older men, men of experience with burning testimonies of the Gospel, to move the hearts of those people, and I hope that as our economic program takes some of our older men and women from daily occupation that they will find the time and the courage to undertake a mission in a foreign country. I am of the opinion that any man who had the ability to learn a foreign language when he was 22 years of age still possesses that ability at 65 or 70. We have had experiments in our work with English Clubs, and have discovered that old men and women, after they had been pensioned, have been able to acquire French, English, Spanish and other languages if they had the desire.

I bear you my testimony that we are not of the world; we are for the world, but as Christ said: "Ye are not of the world." And, therefore, it becomes necessary for us to be a light unto the world. I am thankful that the Lord has inspired our leaders in this Security Program, so that the people of this Church may be drawn closer together, that they may solve their own problems not according to the ways of the world, but according to the ways of the Lord and according to the inspiration which he vests in those who have been called to guide and direct this great work here upon the earth. And so I bear you my testimony that the Lord has spoken, and Joseph Smith was selected as an instrument to restore the Gospel of Jesus Christ in these the latter days. I am thankful for the privilege I have of mingling my voice with those who have borne testimony here, for I know that the Lord lives, and that he is in a position to answer our prayers if we will but bend our knees occasionally and ask for guidance and help. May the Lord bless us in our efforts, may he add to the number of those who are now engaged in missionary work among the peoples of this earth, I ask in the name of Jesus Christ, Amen.

PRESIDENT HEBER J. GRANT

I never see an audience such as we have here today—all the seats taken, the aisles crowded, and people standing in the gallery—that my heart is not filled with gratitude for the wisdom and inspiration of Brigham Young in furnishing us with this magnificent auditorium.

The Choir sang the "Hallelujah Chorus" (Handel).

Elder George A. Bean, President of the Union Stake, offered the benediction.

Conference adjourned until 2 o'clock.

THIRD DAY**AFTERNOON MEETING**

The concluding session of the Conference convened in the Tabernacle at 2 o'clock p. m., Sunday, October 4. Again the great Tabernacle auditorium and galleries were crowded with people, and again thousands of people gathered in the Assembly Hall and on the Tabernacle Square, where they listened to the Conference proceedings as they were broadcast from the Tabernacle by radio.

The Tabernacle Choir furnished the music for this session, and sang as an opening number "How Beautiful Are The Feet of Him Who Bringeth Glad Tidings" (Handel's Messiah).

Elder Horace A. Hess, President of the Yellowstone Stake offered the invocation.

The Choir sang "The Music of Life" (Noble Cain).

PRESIDENT J. REUBEN CLARK*First Counselor in the First Presidency*

My brothers and sisters: The Church as a whole, and we who are assembled particularly, rejoice that today we have among us again Brother Alonzo A. Hinckley. We thank the Lord for preserving his life, and he has our constant and daily prayers that the Lord will soon restore him completely to health and strength.

FAITHFULNESS OF CHOIR COMMENDED

Again, I would like to pay my homage to the Tabernacle Choir mission. I am sure that from one conference to another we can see a decided improvement. Brother David A. Smith informs me that this organization has an average attendance, counting its Thursday night rehearsals, its Sunday morning broadcast, and Sunday afternoon service, of better than 82 per cent. That is a record which is probably not excelled by any other organization in the Church.

I want also to extend my congratulations and appreciation to the *Singing Mothers* (they delighted us, as always) and also to the *Tabernacle Choir Male Chorus*. I told Brother Cornwall the other day that we should expect to hear from this chorus more frequently in the future. And, lastly, we are grateful for those who have sung for us here in solos. Sometimes I feel that we get nearer to the Lord through music than perhaps through any other thing except prayer.

I am grateful to the Lord, more than I can tell, for the cultural life which is among this people. Those who are not familiar with us and our achievements sometimes speak as if we had no culture, but I am sure there is no group of an equal size in the whole world that has a

higher cultural rating than has this people, in music, in art, in literature, in science.

PURPOSE OF THE SECURITY PLAN

We have heard much during this conference regarding the Security Plan which the Church is putting into operation. That plan has behind it two essential things, first, that we shall see that nobody shall starve or really need for the things necessary for life; and, secondly, and just as importantly, that every one who can work shall have some work given to him or to her to do. I wish it were within my power, as I know it is not, to express what is in my heart regarding this great plan, and to say how I feel about the dignity and the honor of work.

WORK THE LAW OF THIS EARTH

I endorse everything that was said this morning by Brother Callis. Work is a great thing. It is the law of this earth. When Adam was cast out, upon him was passed the glorious sentence, "In the sweat of thy face shalt thou eat bread." Man as he is would not and could not have existed except for the promulgation of this law. Work is a wonderful thing, no matter what that work may be.

The great Milton, in that wonderful poem, "Paradise Lost," pays this tribute to work, which he expresses, after he opens to us the vision of Adam and Eve in the Garden of Eden:

God hath set labor and rest, as day and night,
To men successive . . .
Other creatures all day long
Rove idle, unemployed, and less need rest;
Man hath his daily work of body and mind
Appointed, which declares his dignity,
And the regard of Heaven on all his ways;
While other animals unactive range
And of their doing God takes no account.

My brothers and sisters, if we can just get into our minds the dignity and the honor of work, no matter what that work may be, most of the ills from which we suffer will be solved. During the whole range of man's existence there has never yet been any plan by which men may live righteously in idleness, and no such plan, it is my faith, will ever be devised.

RELIEF SOCIETY AND PRIESTHOOD PRAISED

I want to thank the sisters of the Relief Society for the wonderful work which they have done in this Security Plan. We hear that many of them have worked and worked until they are worn out. This of course must not be. But how glorious is a tired body when in it there beats a heart filled with the light of righteousness. The exaltation and the exultation of having done one's duty!

How infinitely better to have a tired body from work and service for our fellow men than to have a nerve-torn body coming from the bridge gambling table, cocktails, and whiskey and sodas, with the moral decay which goes with them.

I want to thank the Priesthood who have been untiring in their efforts. Brothers and sisters, I marvel, sincerely and truly marvel, at the work which this people can do when it sets its hands to do it; and I repeat what I said last night, that there is nothing that can stop this people in any movement which it sets up for the advancement of humanity if all will work together. No power on the earth or under the earth can defeat our purpose along these lines. And so I thank all the brethren from the bottom of my heart for all that they have done—including the general committee that is getting this Security Plan started. There is still work to do, brethren and sisters, if we are to carry on.

TRUE HEROES

As I observed last night, the distribution of this fund is going to be more difficult, in one sense, than its accumulation. The Bishops will have to supervise the distribution and it must be done in the spirit of love, in the spirit of fatherhood, without fear, without favor, without partiality. In no other way shall we succeed.

Then I want to thank, and devoutly thank, that great group of Latter-day Saints who under this terrible depression, deprived of their jobs and livelihood, have lived on, struggling, using up the accumulation of the years that they might keep off the "dole," holding fast to the truths of the Gospel, cheerful, courageous, even to their last cent. They are true heroes, my brethren and sisters, and we whom the Lord has not so disciplined have been deprived of the blessings which that discipline has brought to them. To live on as they have lived, courageously, straightforward, honest, requires far more will and far more character than for us to live who have been blessed with a little more. Never forget them, my brothers and sisters. I repeat, they are the heroes of this terrible time.

GOSPEL AN INDIVIDUAL PLAN

We have proclaimed to the world, and we have proclaimed what we knew, that we have the Gospel plan, and that the Gospel plan not only takes care of our spiritual needs, but our temporal needs as well. Under this plan there comes to us a double responsibility, for the plan provides how we shall guide and direct our work individually. It is an individual plan; it provides how I shall live and you shall live day by day, day in and day out, week in and week out, and throughout a long lifetime. For the individual, it leaves nothing to be desired; it leaves nothing still necessary. But this plan does more than that, it teaches us how to live in a group under an organization and principles which enable us to live together as brothers and sisters, equal in all things insofar as we live for that equality.

That places upon us a responsibility because this plan which has been given to us is a plan by which Christian rule can come and will come to the nations of the earth. We are in charge of that plan. No other people have had it given to them. We alone in all the world are possessed of this wonderful thing, this Christian plan, this Christian rule and the responsibility not to be escaped, is upon us, to make this rule known, to propagate it among the nations of the earth, in order that they may also know how to live as a truly Christian unit. We may talk and talk about Christian rule in the world but that rule will not come by talk. But we can bring Christian rule immeasurably forward if we shall ourselves adopt it. This Security Plan, which goes back to the principles which were given to the Church over a hundred years ago, puts us once more on the road leading to the establishment of a Christian rule.

My brethren and sisters, such is our responsibility; and our destiny is that if we shall live ourselves the Christian rule the Lord intends to use us by reason of our experience and our discipline, to extend this Christian rule throughout the world. We shall do it, by love, by mercy, by charity, by righteousness, by living the Gospel.

LIGHT GROWS WITH RIGHTEOUS LIVING

Every human being is born with the light of faith kindled in his heart as on an altar, and that light burns and the Lord sees that it burns, during the period before we are accountable. When accountability comes then each of us determines how we shall feed and care for that light. If we shall live righteously that light will glow until it suffuses the whole body, giving to it health and strength and spiritual light as well as bodily health. If we shall live unrighteously that light will dwindle and finally almost flicker out. Yet it is my hope and my belief that the Lord never permits the light of faith wholly to be extinguished in any human heart, however faint the light may glow. The Lord has provided that there shall still be there a spark which, with teaching, with the spirit of righteousness, with love, with tenderness, with example, with living the Gospel, shall brighten and glow again, however darkened the mind may have been. And if we shall fail so to reach those among us of our own whose faith has dwindled low, we shall fail in one of the main things which the Lord expects at our hands.

My brethren and sisters, may the Lord bless us. May he give us faith, and hope, and charity; may he give us the vision to see the wisdom of the immediate task in which we are engaged.

WIDESPREAD INTEREST

I repeat what I have said several times since this conference began: The eyes of the world are upon us, newspapers from all over the United States are sending to us for information about this Plan of ours, and they want the details, how it is working, and why it is working. We are the city set upon a hill. If we should fail in this, and the Lord will not let us fail, great would be our condemnation. We should have

lost the opportunity that has again come to the Church now after its early coming at the beginning of our Church life.

I say, may the Lord bless us, bring us the vision of what we have undertaken and what we should do, give us the faith and the courage to carry on, as we know we should carry on; give us unity, take from our minds and our hearts all bickerings and jealousies, and build us up into one great united people, is my prayer, in the name of Jesus, Amen.

PRESIDENT RUDGER CLAWSON

Of the Council of the Twelve Apostles

My brothers and sisters, I have been thrilled with the spirit of this conference. I was thrilled in the first session of the conference and with the sessions that have followed. I was greatly thrilled with the broadcast this morning, with the singing of the choir which has never in my judgment been better. I was deeply impressed and thrilled with the singing of the "Singing Mothers." I was thrilled when I looked upon these flowers, these beautiful flowers—a bouquet of Dahlias—because they are the expression of God's creative power, and I am deeply thrilled beyond expression standing here looking into the faces of this great congregation.

There is a power here, my brethren and sisters, and an influence that is overwhelming.

I was deeply thrilled with the Priesthood meeting last evening in this building. Think of it!—this great Tabernacle filled to overflowing with men of the priesthood, men representing divine authority. What power can stand against the influence of such a representation as we had here last night.

THE LATTER-DAY SAINTS A BLESSED PEOPLE

I would like to say a few words this afternoon on a great and important subject that is intimately related to a situation in the spirit world affecting the future welfare of a multitude of spirits who once dwelt in the flesh upon the earth.

The great majority of them lived and died without hearing or receiving the Gospel message. The reason is obvious. The true Gospel of Jesus Christ in its fulness and power was not to be found in their day upon the earth.

The Latter-day Saints are a blessed people. Fortunately for them they were permitted to come forth in the flesh in a Gospel dispensation, which Gospel is described by Paul, the apostle, as "the power of God unto salvation to every one that believeth."

They have the priesthood among them as I have already said, which is divine authority in men. They have a temple (in fact, they have a number of temples) of the Lord, the sanctuary of great and mighty blessings conferred upon the faithful without money and without price.

CLOTHED UPON WITH DIVINE AUTHORITY

They have a living prophet in their midst, a man who is clothed upon with divine authority, a man who holds the keys of the kingdom of heaven upon earth. And where in the world will we go to find a man of this kind? How did that authority come to this man? It came to him very much as it came to Peter. On one certain occasion Jesus said to Peter: "And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven."

What great and almighty authority was this? But it constituted Peter a living prophet of God in his day, clothed upon as he was with divine authority.

Very much the same language was used by the Lord in conferring upon Joseph Smith, the prophet, like authority. You will find the words recorded in Section 132, most impressive words, most wonderful words! The Lord said to Joseph Smith, the prophet:

For I have conferred upon you the keys and power of the priesthood, wherein I restore all things, and make known unto you all things in due time.

And verily, verily, I say unto you, that whatsoever you seal on earth shall be sealed in heaven; and whatsoever you bind on earth, in my name and by my word, saith the Lord, it shall be eternally bound in the heavens; and whosesoever sins you remit on earth shall be remitted eternally in the heavens.

It is such a blessing, my brethren and sisters, that constitutes a man a prophet of God. Surely it must be so. And the blessings of the holy temple of God were restored to the earth. These blessings are dispensed to those who are faithful but cannot be purchased by money. Gold and silver instantly lose their value when compared with these mighty blessings.

ORDINANCES OF LIFE AND SALVATION

Strangers come and look upon the temple here and marvel at its appearance of strength and beauty. They are eager to go into the temple, to walk through it, to see what is there. If they were permitted to go through it, they would simply see that which constitutes the furniture and furnishings of the temple. It is not the building or furnishings that give it value but it is the ordinances of life and salvation that are performed therein.

Now, brethren and sisters, in the providences of the Lord the splendid blessings of the temple have been given to us while that great group of spirits beyond the veil heretofore mentioned through untoward circumstances are deprived of them. Thus you see their situation is very different from ours. They lived and died at a period when the true Gospel in its fulness and power was not upon the earth and they therefore could not receive it or secure the blessings thereof.

OUR OBLIGATION TO THE DEAD

Are we not under obligation to do what we can for them since the blessings of salvation both for the living and the dead can only be had through the temple ordinances administered on the earth?

Surely some plan was needed whereby these blessings could be given to the dead. Happily, a plan was instituted by our Heavenly Father to meet the situation.

The Savior emphasized the vital importance of baptism in the plan of salvation when he said to Nicodemus, (John 3:5) "Except a man be born of water and of the spirit, he cannot enter into the kingdom of God."

When Jesus said "a man," he meant every man (and every woman of course) whether they be living or dead.

THE COMING OF ELIJAH

Further light is thrown upon this important subject in the last chapter of the Book of Malachi, as follows:

Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord:

And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse. (Malachi 4:5, 6)

Joseph Smith, the prophet, and Oliver Cowdery testify that Elijah, the prophet, appeared in the Kirtland Temple on April 3, 1836, in direct fulfilment of Malachi's prediction, stood before them, and said:

Behold the time has fully come, which was spoken of by the mouth of Malachi—testifying that he (Elijah) should be sent, before the great and dreadful day of the Lord come—

To turn the hearts of the fathers to the children, and the children to the fathers, lest the whole earth be smitten with a curse—

Therefore, the keys of this dispensation are committed into your hands; and by this ye may know that the great and dreadful day of the Lord is near, even at the doors. (D. and C. 110:14, 15, 16)

Since that day the hearts of the fathers in the spirit world have been turned to us their earthly children; surely our hearts have been turned to them.

THE GATHERING OF GENEALOGY

The spirit of gathering genealogy is abroad among the nations. Many people are influenced by it. They know not why, but we understand it perfectly.

If we would do the work of our fathers who have gone hence, we must have their genealogy that a proper record can be made of it and laid up in the archives of the Temple. Bear in mind, brethren and sisters and friends, that we are told in holy writ that "for this cause was the

gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit." (I Peter, 4:6)

It should also be remembered that when Christ was crucified, his body was laid in the tomb but his pure spirit went into the spirit world. He was not idle there. The record tells us that he preached the Gospel to the spirits in prison. Many of those spirits were doubtless ancestors of people now living.

ORDINANCES PERFORMED IN TEMPLES

If it is possible for us to bring salvation to them by proxy through the temple ordinances, and it is, ought we not to be up and doing? Well, the Latter-day Saints are working at the problem and something definite has been accomplished.

There are nine temples in the Church, the Kirtland temple, the Nauvoo temple, St. George, Manti, Logan, Salt Lake, the Hawaiian, the Alberta and the Arizona temples. You will be interested to know what has been done in these temples covering the period from Nauvoo days until the present time, or until the end of 1935. The statement follows:

	Living	Dead
Baptisms	37,062	9,740,433
Endowments	275,362	7,104,659
Ordinations	3,439	3,021,797
Sealings—couples	136,514	1,305,612
Sealings—children	116,272	2,156,648
Adoptions	2,338	13,923
Special ordinances	14,777	6,208

or a total of ordinances for the living of 585,764 and for the dead 23,349,280, and a grand total of 23,935,044 ordinations and ordinances for the living and the dead in these temples.

SPIRITS DEPENDING UPON US

That appears to be a pretty good start. When, however, you think of the great multitude of spirits that depend on their earthly children for help, it is evident that we have hardly touched the problem.

Let me plead with the Latter-day Saints not to forget their temple work. Your ancestors are waiting upon you and have been waiting hundreds of years, anxiously, no doubt, for this work to be done for them. It devolves upon you. What you have received it is up to you to give to others.

God bless you in the name of Jesus Christ, Amen.

The congregation and Choir sang the hymn, "We Thank Thee, O God, for a Prophet."

ELDER DANIEL J. LANG*Former President of the French Mission*

It was over three years ago that, in company with my wife, I left home to fill my third mission among the French-speaking people. This missionary part of my life, aggregating over seven years, has been a rich experience. I am thankful to my Heavenly Father for the privilege of having performed this service,—for the protection that he has given us in our extensive travels, and for his inspiration that we have felt in our ministry.

It has been a joy to see the fruits of our labors, as made manifest by the increased number of baptisms performed. As fast as branches grew sufficiently in membership and in understanding, the local brethren have been given the priesthood and organized on a self-government basis. The auxiliaries are functioning in the French Mission. We now have all the auxiliary organizations represented, thanks, largely, to the efficient and devoted efforts of our lady missionaries who came into that mission recently. The recreational entertainments given under the auspices of the Sunday School, the M. I. A., the Relief Society, Primary, etc., compare very favorably with the entertainments here at home—of course with our numbers very much smaller.

It is interesting to see Zion being built and established in Europe, and to see the Latter-day Saint ideals permeating the homes of the faithful members of the Church. We feel the wholesome influence in these homes, just as fine and sweet as the influences we find existing in well regulated homes here. The Lord is blessing these people by inculcating into their hearts firm testimonies of the truthfulness of the Gospel. They are thereby given the strength to overcome many obstacles that beset the pathways of life in which worldly influences are very strong and sometimes tend to almost overwhelm them.

We are building churches in Europe, and these are fine edifices. They are outstanding landmarks that make for stability among the nations in which we labor. It is gratifying to note the change of sentiment in favor of the Church. In traveling, especially on the steamers, we have many occasions to engage in conversation. We find people very much more interested in our work. In consequence of this, it was our joy in recent years to find that we have placed literature into the hands of many people who have studied and appreciated it. People coming from Algiers, from Morocco, Egypt, Palestine, India, Siam, China and Japan have accepted eagerly our literature. The newspapers are publishing items that are very much more favorable to the Mormon people than formerly. When they publish things that are untrue, we usually are able to get favorable responses in these newspapers.

We are courteously received by the officials, and as a consequence we are introduced into some of the very best circles. Our greatest obstacle, of course, is the indifference among the people. I feel, however, that this indifference as to religious matters is not greater in France

than it is in any other country. The French people may be considered a religious people. They are a thrifty people and they are very moderate in their habits. We have learned to appreciate this condition very much. I don't think that the French people are very much different from others; and, everything considered, I think the results will be just as great among them if we are able to put the effort in the missionary work there.

I desire to say that those in charge of the Mission Home here and especially those in charge of our seminaries are very much to be congratulated for the fine work they are doing. The morale of our French missionaries is splendid, and especially is this true of the Elders coming into the field recently. I attribute this condition very much to the fine work that is being done in these institutions.

I would urge also that our young men be taught the functions of our auxiliary organizations and especially the Relief Society for these are very valuable helps in proselyting in the world. We are pleased to report the excellent morale among our people and especially among our Elders. I believe that the spiritual development of our Elders in the French Mission is just as great as in any other mission because the opportunities are good. Our young men get to love the people, love the country and reluctantly leave the mission field. I wish to emphasize this. I find, also, that in the mission field we view with better retrospect the great work that is being done here. Certainly nowhere do ministers of the Gospel speak with greater strength, fervor, knowledge, and authority, and convey greater conviction to the human heart than the instruction that is given here by our brethren in this sanctuary and its dependences. Nowhere else do men proclaim with such certainty and with such a firm conviction that God is our Father, that Jesus is the Christ. They affirm that by keeping God's commandments, as he has revealed them in the latter days to the Prophet Joseph Smith, it will produce the happiness and heart righteousness so much needed to heal the wounds of this woe-stricken world today.

This message of salvation is broadcast by word of mouth and sung into the souls of the human beings encircling the whole globe. It is like a pebble being thrown into a pool of clear water. The waves go afar, and we in the mission field feel those waves. The brethren here are giving instructions that are valuable and they are permeating the whole world, and we feel the force of this in the mission field. I hope that we fully appreciate the blessings that we enjoy. I am thankful to be home and to associate with my brethren. I am thankful for the opportunity that has come to me.

The other day a man who is more or less faithful said, "I don't know whether it is worth while for you men to go out and proclaim the Gospel." He was not living as he should live, and if he is under the sound of my voice I wish to tell him this: That no material advantage can compare with righteous impulse and the joy that is given us in going out into the world to do missionary work. I believe that we are building better than we know, that this great truth is permeating the world, and the time is not far distant when there shall be a spontaneous

seeking for the principles of righteousness as taught by the Gospel of Jesus Christ revealed in these latter days. I believe that is the only way that peace and joy can come to this world.

May we appreciate our blessings. May we go forward with fervor. May we endeavor to do right in the material things of life. I rejoice in the practical way in which we apply the Gospel. The world is beginning to sit up and take notice. I hope that everyone will do his duty fully and that God will give us strength to carry on, and I ask this in the name of Jesus, Amen.

ELDER CASTLE H. MURPHY

Former President of the Hawaiian Mission

Since my childhood it has afforded me great joy to attend the general conferences of this Church, and because of the thrills which have come it has been my pleasure, on various occasions, to invite my children and other people's children to attend the conferences with me. This afternoon it was my pleasure to bring two small girls into the balcony that they might see the General Authorities of this Church, know something of their background, and appreciate the more their testimonies which they give to us on these great occasions.

For six years I have been absent from these conferences, and I, therefore, am thrilled today in the privilege which is mine to attend and sit in conference with you, my brothers and sisters, and be lifted up and built up in my faith because of the testimonies which are borne by the leaders of this great Church.

It is my desire to report for a moment the physical, spiritual, and moral progress in the great mission which I had the pleasure of serving in, even that of Hawaii. I was called six years ago, with my wife, to go to Hawaii to preside over that mission, and to preside, also, in the Temple.

The thrills which have come have caused me to rejoice more than I ever felt I might rejoice in the testimony which has been mine from childhood—that God lives, that Jesus is the Christ and that his authority is here in the earth to guide the people of these latter days.

The Hawaiian Mission has progressed physically. We have built in six years eleven chapels, four mission homes, renovated and changed and improved eighteen buildings, secured eight pieces of fine land, to be used for chapel sites, from the Governor of the territory and from the managers of the various plantations.

Spiritually we have progressed. The people of Hawaii have manifested their appreciation for the organizations of this Church, for the organizations which we have been privileged to establish among them and for the inspiration of Almighty God in the various districts of the mission. On each island there was organized, some five years ago, district councils, composed of ten or more men who, under the direction of the missionaries, labor perhaps in a way similar to that of a stake presidency in Zion,

directing these councils, and they have succeeded in increasing the faith of their people to the extent that already the Authorities of the Church have found it wise to go to Hawaii and organize a stake there.

I rejoice as I read and hear of the progress of that mission and of that stake—that the movement is ever forward. We rejoiced in Hawaii to have a visit from the General Authorities of the Church. President Grant, President Clark, their wives and their party came to Hawaii and visited each of the districts there. Many tears fell. The courage of the people was greatly increased because of the fact that they had the privilege of touching the “hem of the garment” of these fine men of God. Later on, President David O. McKay and his wife came and inspired us.

We rejoiced in their testimonies and I shall never forget the thrill that came to me as these brethren went through our mission, leaving their testimonies, singing the songs of Zion to the people and permitting them to look into the faces and feel the spirit of the Authorities of the Church, even the mouthpieces of the living God. As I contemplated the work which they performed there and the work which they are performing here, I could not but thank God for the spirit of the present day and the spirit of times gone by.

If you will look into the scriptures, you will find that nearly 2,400 years elapsed from the time of that prophecy of Daniel, the 2nd chapter, the 44th verse, to the effect that in the days of these kings, the God of heaven shall set up a kingdom. 2,400 years, I say, elapsed from the time of that prophecy until its fulfillment.

Then again we often quote from the 14th Chapter of Revelations, the 6th verse: that John saw an angel, flying in the midst of heaven. Seventeen hundred years elapsed from the time of that prediction until the angel came to visit the earth again and visited Joseph Smith, the Prophet of God.

If you will read in I Kings (8:41), you will find that at the time of the dedication of Solomon's temple, Solomon, in his prayer, asked God, our Eternal Father, that he would remember a stranger who should come there and ask God that he would hear the words of his prayer and answer those words in behalf of that people. 2,845 years elapsed from the time of that statement until Orson Hyde went to the Holy Land and dedicated it for the return of the Jews. We do not think today that the prophecy of one of those who stand at the head of the Church should carry on for many years.

The Prophet Joseph stated thirty years before the war between the North and South broke out—the Civil War—that it would come. A very short time after that he stated that the Saints would be driven to the tops of the Rocky Mountains. That was fulfilled. Later he said, “I go like a lamb to the slaughter.” That was fulfilled almost immediately.

In this day I have listened to the mouthpiece of God. I have heard President Grant make statements and promises to me, and I say to you that within a very short time those promises, those prophecies have been fulfilled. I thank God for the fact that I know that at the head of this Church there are prophets and that this is the Church of the living God.

I bear testimony to you that it has been a joy to serve in Hawaii among those loving and lovable people. I bear testimony to you that they are receiving the truth and rejoicing in it and that their movement is ever forward.

May God bless us that we may support those who stand at our head and that we may rejoice in life because of rendering that support, I pray in the name of Jesus Christ, Amen.

ELDER MILTON H. KNUDSON

Former President of the Norwegian Mission

My dear brothers and sisters: I bring greetings to you from the land of the midnight sun where we have descendants of Ephraim, a branch of Joseph. I feel in this land we have, to a very great degree, the blood of that noble son of Joseph. As we sang this afternoon, "We Thank Thee, O God, for a Prophet," I felt the same spirit as when I heard it sung in the far north. I want to bear testimony to you that those people of the north, when they sing that same grand and glorious song, they sing it from the depths of their hearts, just as we do here. What would you think if you had an assembly of several hundred people, every one of them being non-Mormons, with the exception of the mission mother and father and the two Elders, singing that song and singing it with a fervor such as we hear it sung in the assemblies of the Saints? That has been our experience. Thanks to those noble Elders who teach those people to sing these songs of Zion.

Norway is ready for the Gospel. Thousands have come out of that country. There are thousands of others that will come. God is working with that people. Those people are seeking for the Gospel, but they are blinded by the craftiness of men. But the Father in his kindness is going to move that veil, for those people are noble sons and daughters of God.

I bring a message to you parents from those fine sons of yours. They are doing splendid work. They are being well received by the people. I want to bear testimony to you that the work that President Widtsoe commenced, of having the auxiliaries organized thoroughly, being manned by the local brothers and sisters, is a very effective program. Some of the most effective work that we have at the present time is being done by our auxiliaries. What would you think of a Primary organization, hundreds of miles north of the Arctic circle consisting of ninety boys and girls, five nationalities being represented, and only one of that ninety a "Mormon" girl, with an average weekly attendance of over eighty, meeting all through the winter period? That is what the Primary work was doing in one of our branches in Norway, in the hands of our Elders last winter. The M. I. A. work with its wonderful program is bringing converts to us, and as a result of all these various activities the mission work in that foreign land is growing. Zion is being built there.

I wish to bring a testimony to you concerning the faith of that people, particularly of those sons and daughters of the far north who have accepted the Gospel. They believe, and they show their belief and their faith by their acts, in paying their tithes and their offerings; and every man and woman of that mission who is paying tithing honestly has good employment. I would like to bring the testimony to you of one of our prominent brethren who is president of one of our districts, a local brother, a very prominent merchant, internationally known, who said, "When I established myself in this community, Trondheim, I was not worth very much, financially. Shortly after that I joined the Church."

He showed me a written statement of the banking institutions of that city, showing that he was the best recognized financial man of that entire community. He said, "It has been because I have paid my tithing."

I want to bear my testimony to you of the power of healing among that people; that is, they have faith, and through that faith, which is promised to us all, the deaf hear, evil spirits are driven out, the blind receive their sight, and those that may be broken down in health are marvelously healed.

Brothers and sisters, it does one good to know that the God of heaven recognizes his children. When you hear the testimonies of our fine Elders, those sons of yours, in our mission meetings, and in the meetings of Saints and strangers—bearing testimony that when they make promises, the God of heaven recognizes those promises and they are fulfilled, it fills one's soul to overflowing.

I would like to say a word about the land of Norway. Many people think that if you go to Norway you go to a land of bleakness and have to live with polar bears. It may surprise you to know that during the three years that we were there, we never once saw zero (Fahrenheit) weather. The marvelous Gulf Stream really has its source in the tops of these Rocky Mountains; the waters that fall in the Rockies flow down to the Gulf of Mexico, are warmed there by the sun that God has created to give light, flow up to the north in that mightiest of all rivers on the earth, the gulf stream, and warm those shores; and those people live there in happiness, thousands of miles north of us.

It is a goodly land. It is a beautiful land. If you receive a call to go to that mission, accept it gladly. I want to bear my personal testimony to you that you will not suffer from the cold and you will have the happiest surprise of your life coming to you, to see how moderate the climate is and to see how profusely nature produces flowers, fruits and all kinds of vegetables.

I know that God lives. I know that Jesus is the Christ. May we each and every one resolve to follow the example of that great man of God, Joshua—let us this day choose whom we will serve; let us say that we will serve the Lord God of Israel, I pray in the name of the Lord Jesus Christ, Amen.

ELDER HUGO D. E. PETERSON

Former President of the Swedish Mission

My brothers and sisters, it is a pleasure to me and a great honor to be called on to report the Swedish Mission. I have walked, as it were, in the air since a few days ago, when I arrived back home. On the afternoon when my wife and I left for Sweden two years ago last spring, we were surrounded by our children and grandchildren who bade us farewell at the station. The emotions we had to fight back as we left them, we two aged, grey-haired people going out into the cold world to teach the Gospel, were quite different from those that we had when we returned.

God's anointed servant had called us on this mission, and who were we that we should not be willing to accept?

We are glad to be home again among God's people, to be among our loved ones and to see the faces of our file-leaders and to hear their voices. Some of my brethren have spoken and complimented themselves on having the opportunity to come back every six months to be encouraged by our leaders and to enjoy this beautiful sight of thousands of people in the congregation. It is quite different from being away for two and a half years and not having one of our leaders visit us and encourage us, but we have had the Lord to whom we could go, and he has been very kind to us.

I also want to bring greetings from our missionaries to their parents. When I left Sweden we had forty-eight missionaries in that mission, besides the president and his wife. Two are on the way there now and there are some more, I understand, ready to go. They are doing a fine labor. Some of them are learning the language very quickly. They are determined to do their duty and they are a fine lot of young men, most of them at the age between nineteen and twenty-three years.

Paul wrote once to his young friend Timothy, "Rebuke not an Elder but entreat him as a father." My wife and I have followed that advice. Our missionaries have been like a family to us, and we love them and have found them willing to do anything that we asked them to do.

The Swedish people are a good people to labor among, but, as Elder Gaeth said regarding the people in Czechoslovakia, they do not like religion very much. They like pleasure, and yet there are tens of thousands of people there looking for the truth.

"I am come in my Father's name, and ye receive me not; if another shall come in his own name, him ye will receive." That is pretty much the condition in Sweden today, and for their sake—those who come in their own name and introduce teachings of men—I want to continue, shall the truth be spoken evil of, and it is, although many are seeking after it.

I am a great believer in prayer, which I learned at my mother's knee. When I arrived in Sweden in 1934, there were nineteen mission-

aries in that mission, and a number of them were ready to be released to return home. I wrote the president, Joseph F. Merrill, and asked him to present our case to the First Presidency that we might have some more help and assistance. Shortly thereafter I received word from him that the depression was still on and it was hard to get missionaries to go out from home. He said, "It is most likely that you will not have as many missionaries this year as you had last year in the Swedish Mission."

I turned to the mission secretary and asked, "How many missionaries did we get last year?"

He said, "We received three."

I said, "Nothing doing. The Lord has sent me here to do his work and I cannot do it without help."

I went before God on my knees and asked him for assistance. I told him I was willing to do my part but he must assist me. When the year was ended I counted up and found that we had received fourteen Elders. We have now about fifty or a few more in that long stretched-out country of six million people.

I feel sometimes that it is a day of gleaning, and yet if we had say ten native Elders to work with the American Elders who are there we would do much better. However, we have had more baptisms so far this year than we had last year at the same time.

Among our missionaries we haven't so many of the Andersons, Petersons, Johnsons, Carlsons, and so on, nowadays as we have others whose names are sometimes hard for the natives to pronounce. We have Atkinson, Young, Clinger, Choates, Boyd, Coles, Barnes, Wasden, Crowther, Burke, Cahoon, Shurtliff, Newey and Cook; and the reason for this is that their mothers were born in Sweden or of Swedish parentage, and they are trying to redeem some of their relatives.

I wish to mention that I believe in the Word of Wisdom. We were visited by Dr. E. G. Peterson of Logan, the president of the Utah State Agricultural College, this summer. He is a member of one of the national clubs. He told me one day, "I wish you would go with me to visit the Rotary Club tomorrow."

And we went. I shall not endeavor to tell you in one minute what I said in seven on that occasion. There were present five foreigners—four Americans and one Canadian. I did not enjoy my meal for once, because I did not know what to say and how to say it, but Dr. Peterson gave me the key, and I was happy. He had been introduced as Peterson No. 1, and I was introduced as Peterson No. 2. I was the last speaker.

He said, "I am a Mormon and so is my friend, Mr. Peterson," and he explained our belief. He told them that he was not there as a representative of the Church on that occasion but that I was, and there was no escaping—I had to represent the Church.

When the time came for me to speak, I said,

"Gentlemen, you were no doubt very much surprised to have two Mormons in your midst today."

There were present about fifty or sixty of the most prominent men of Stockholm.

"You have heard some stories about our people that are not very nice to repeat. Isn't that true?"

They nodded their heads and smiled.

"Now let me tell you something about the good side of the Mormons. They must not use tobacco in any form and they cannot use liquor and be good Latter-day Saints."

These gentlemen were smoking all around us and they were drinking their coffee and they had a good time. They laughed at what I said.

I said, "The Lord did not mean you, particularly, when he spoke about it. We all have our free will, but he advises us not to use it."

Dr. Peterson introduced me as a seventy-five year young man and I said,

"I have never used these things and that is perhaps one reason why I have all my faculties and all my strength."

I referred them to the scripture which says:

"Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you; if any man defile the temple of God, him shall God destroy, for the temple of God is holy, which temple ye are"—a mighty good lesson to some of our own people.

While I was talking I was surprised at being applauded several times. After I sat down the chairman stood up and said,

"I know that the Mormons live these principles. One of my relatives is a Mormon and she repeated these things to us often when we were in her company, and I will say this: If that is true—and I have no reason to doubt it—then we have something to learn from the Mormons."

You may imagine how happy I felt when he said this, and how thankful I was that the Lord had put words in my mouth to speak.

Brothers and sisters, let us be honest and true to ourselves. (The clock before me runs too fast, but it reminds me that I am talking on somebody else's time.) Let us be true and honest to our leaders who, night and day, are planning for our welfare. Let us be honest and true to our God, is my humble prayer in the name of Jesus Christ, Amen.

PRESIDENT HEBER J. GRANT

We are very grateful to Brother and Sister J. P. Fugal of Pleasant Grove for these very beautiful flowers. They were sent to my wife, who is a Pleasant Grove woman.

PRESIDENT HEBER J. GRANT

Presented for the vote of the Conference the General Authorities and General Officers of the Church, all of whom were unanimously sustained as follows:

GENERAL AUTHORITIES OF THE CHURCH

FIRST PRESIDENCY

Heber J. Grant, Prophet, Seer and Revelator and President of the Church of Jesus Christ of Latter-day Saints.

J. Reuben Clark, Jr., First Counselor in the First Presidency.
David O. McKay, Second Counselor in the First Presidency.

PRESIDENT OF THE COUNCIL OF THE TWELVE APOSTLES

Rudger Clawson

COUNCIL OF THE TWELVE APOSTLES

Rudger Clawson	Richard R. Lyman
Reed Smoot	Melvin J. Ballard
George Albert Smith	John A. Widtsoe
George F. Richards	Joseph F. Merrill
Joseph Fielding Smith	Charles A. Callis
Stephen L. Richards	Alonzo A. Hinckley

The counselors in the First Presidency, and the Twelve Apostles as Prophets, Seers, and Revelators.

TRUSTEE-IN-TRUST

Heber J. Grant

As Trustee-in-Trust for the Church of Jesus Christ of Latter-day Saints.

FIRST COUNCIL OF THE SEVENTY

Jonathan G. Kimball	Antoine R. Ivins
Rulon S. Wells	Samuel O. Bennion
Levi Edgar Young	John H. Taylor
	Rufus K. Hardy

PRESIDING BISHOPRIC

Sylvester Q. Cannon, Presiding Bishop
David A. Smith, First Counselor
John Wells, Second Counselor

GENERAL OFFICERS OF THE CHURCH

CHURCH HISTORIAN AND RECORDER

Joseph Fielding Smith, with the following assistants: Andrew Jenson and A. William Lund.

CHURCH BOARD OF EDUCATION

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J. Reuben Clark, Jr.	John A. Widtsoe
David O. McKay	Adam S. Bennion
Rudger Clawson	Joseph F. Merrill
Joseph Fielding Smith	Franklin S. Harris
Stephen L. Richards	Charles A. Callis

Franklin L. West
Arthur Winter, Secretary and Treasurer

COMMISSIONER OF EDUCATION

Franklin L. West

AUDITING COMMITTEE

Orval W. Adams	John F. Bennett
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TABERNACLE CHOIR

David A. Smith, President; J. Spencer Cornwall, Conductor; D. Sterling Wheelwright, Assistant Conductor.

ORGANISTS

Edward P. Kimball	Frank W. Asper
Alexander Schreiner	Wade N. Stephens, Assistant

PRESIDENT HEBER J. GRANT

We are very grateful to Brother and Sister J. P. Fugal of Pleasant Grove for these very beautiful flowers. They were sent to my wife who is a Pleasant Grove woman.

EXPRESSES APPRECIATION AND GRATITUDE

I want to endorse all of the very splendid compliments that have been paid to the Choir, the organist and the soloists, and I am very grateful for the remarkable attendance at this conference.

I am particularly grateful for the rich outpouring of the Spirit of the Lord in our Priesthood meeting last night. It was a marvelous sight to see this entire building filled with men who were here because of their love of God and their desire to serve him.

ASKS GOD'S BLESSINGS UPON THE PEOPLE

So far as it is within my province, I pray God to bless this people with whom I am faced at the present time, and to bless the Latter-day Saints at home and abroad, to prosper those that are in the mission field proclaiming the Gospel, and to bless the soil that it may yield abundantly.

I pray that the Lord may forgive each and all who have made

mistakes. We find recorded in the Doctrine and Covenants, "I, the Lord, will forgive whom I will forgive, but of you it is required to forgive all men."

JOY COMES FROM KEEPING COMMANDMENTS

I have nothing but love in my heart for the Latter-day Saints; I have nothing but a desire for their welfare here and hereafter, and one of the principal reasons that I have pleaded and continued to plead with the people to serve God is because it is the duty of every human being, young or old. The Lord blesses us with the spirit of joy when we keep his commandments. "Man is that he might have joy," and obedience to the laws of God brings supreme joy.

IN BEHALF OF ELDER HINCKLEY

I desire to express my particular joy and gratitude that Brother Alonzo A. Hinckley was able to be with us for a short time this afternoon, and I ask for a continuation of the faith and prayers of the people in behalf of Brother Hinckley. May we continue to supplicate the Lord to give him back that vigor of body and of mind and that wonderful force of character and integrity and devotion that he has manifested all the days of his life.

May the blessings of the Lord attend us one and all until we meet here again is my humble prayer, and I ask it in the name of our Redeemer, Jesus Christ, Amen.

The Choir sang the "Hallelujah Chorus," from the "Messiah" (Handel).

Elder Henry C. Jacobs, President of the North Sevier Stake offered the benediction.

Conference adjourned for six months.....

The music of the Conference was under the direction of J. Spencer Cornwall, Conductor of the Tabernacle Choir, assisted by D. Sterling Wheelwright, Assistant Tabernacle Choir Conductor. The singing at the Saturday sessions by the *Relief Society Singing Mothers* was conducted by Sister Charlotte O. Sackett.

Accompaniments and interludes on the great organ were played by Frank W. Asper, assisted by Wade N. Stephens.

Stenographic notes of the Conference were taken by Frank W. Otterstrom and Joseph Anderson.

JOSEPH ANDERSON,
Clerk of the Conference.

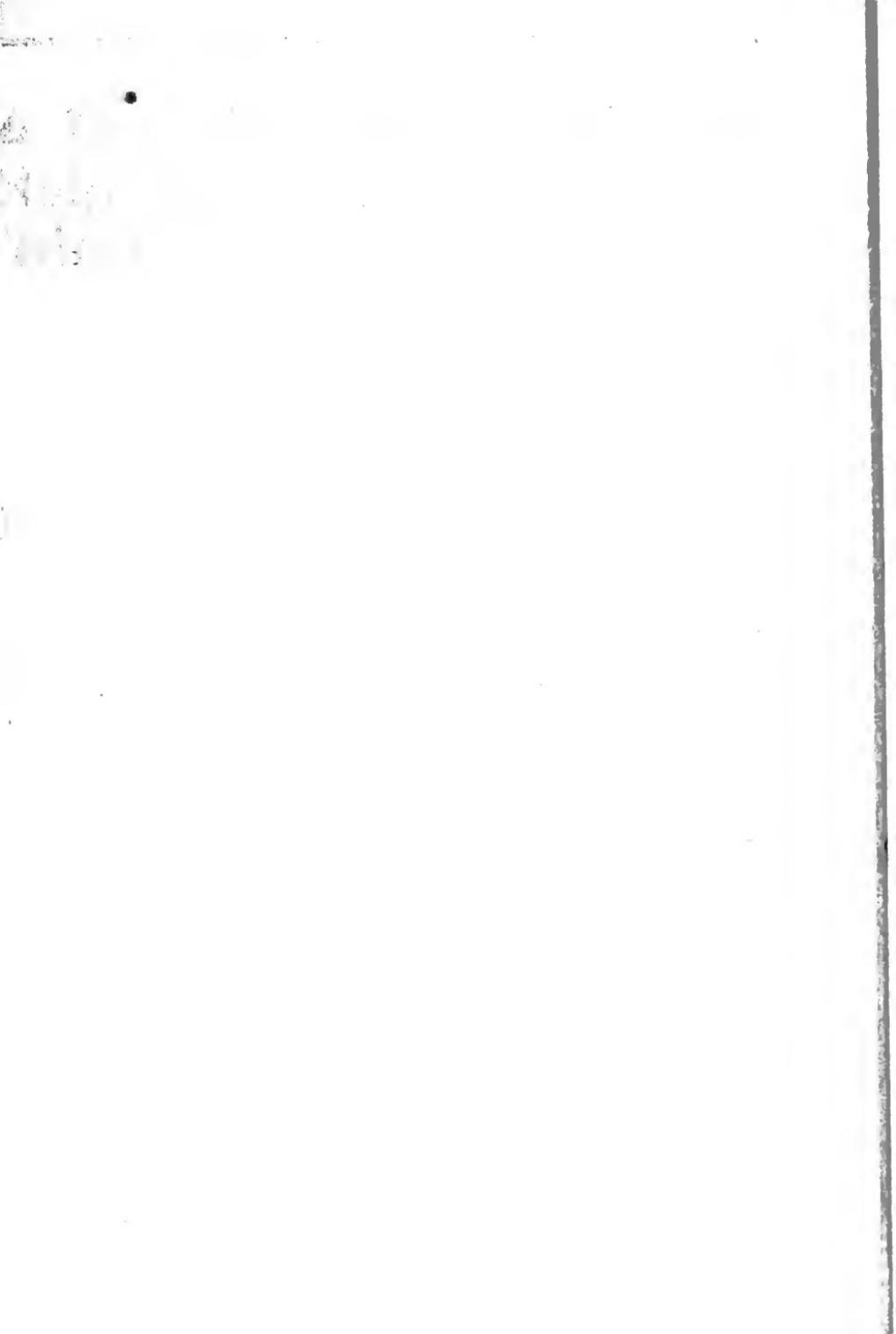
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